ΕΠΙΤΟΜΗ
ΤΩΝ ΤΙΑΙΝΟΝΤΩΝ ΛΟΓΩΝ.

OR A TASTE OF THE TRVTH *As it is in Jesus,*

Consisting of ten Questions and Answers, and a brief Exposition upon the same; Whereunto are added Ten Generall DIRECTIONS How private Christians, and Christian Governours of Families are to serve God in all the parts of Gods Worship; Intended chiefly for the benefit of my Countreymen, Kindred, and Acquaintance in *Lancashire.*

Composed by JOHN JACKSON. *M. A.*

Rom. 9. vers. 3.
For I could wish that my self were accursed from Christ for my brethren my kinsmen according to the flesh.
Psal. 34. vers. 8. *O taste and see that the Lord is good.*
1 Pet. 2. vers. 2, 3. *As new born babes, desire the sincere milk of the word that you may grow thereby, if so be that ye have tasted that the Lord is gracious.*

Speciall notice is to be taken of the quotations of Scripture in the Margent, which contain more in them in my intention in the citing of them, then the whole Treatise besides: As also of the marginall notes, which are as the particular index of the whole book.

London, Printed by *A. M.* for *Christopher Meredith* at the Signe of the Crane in *Pauls*-Church-yard. 1648.

Imprimatur,

Charles Herle.

TO THE RIGHT WORSHIPFULL Sr RICHARD EVERARD Baronet, Justice of Peace and Quorum, and one of the Deputy Lieutenants for the County of *Essex*:

AND

TO THE WORSHIPFULL his Honoured and Hopefull Children;

I. J. Wisheth the knowledge of the Truth as it is in Jesus.

Right Worshipfull,

THe evidence you have of your calling, (a) compared with those words of the Apostle, *Not many wise after the flesh, not many mighty, not many noble are called*; And the difference

(a) *Multi sunt vocati, pauci verò electi. Quæ propter studete vocationem & electionem vestram firmam efficere.*

that Gods goodnes hath made betwixt you and those that are called, should often move you (me thinks) unto a holy admiration and expostulation to this or the like effect; *What, not many persons of quality that are called, and I one of them! What, not many that are called, that have either house or home, or convenient food and raiment, and I a pleasant seat, possessions of lands and of great and small cattell, rich apparell, a full spread table, men and maid-servants, and the delights of the sons of men, as musicall instruments, and that of many sorts! What shall I say to these things? Shall not I remember, to whom much is given, of them much will be required? Who and what am I that the Lord should deal so graciously and so bountifully with me?* (b) *Am not I lesse then the least of Gods mercies? Wherefore hath God trusted me with these things, and not others? Is it not that I might there-*

(b) Gratia dei es id quod es, ut fiat sicut scriptum est, qui gloriatur in domino gloriator.

therewith honour him, and doe good in my life? Am not I ingaged for ever to magnifie the Lord who hath freely given all I am and have unto me: To rejoice in God my Saviour, who hath fully merited the same for me, and to study and endeavour in the strength of Christ to be a good steward of the manifold grace and goodnesse of God?

The ensuing Treatise being commended for successe unto the Lord who inclined me unto it wholly and onely (if I be not a stranger unto my own heart) for his glory and the good of souls, I humbly dedicate unto your and your childrens patronage, not onely as a testification of my thankfulnesse unto you for your free love and favour vouchsafed unto me in your family for these four years past: But also as a Memoriall for you, wherein you may be both put in remembrance of such like

(c) *Intus existens prohibet alienum.*

principles of truth (and so be kept from errour, c) as I have delivered unto you at severall Exercises in your Family, and minded of the holy duties requisite unto the practice of piety, that I have often advised you unto, and directed you in; I confesse the whole book is composed after such a manner, and in such a method and phrase (and purposely that it might be sutable for those for whom it is chiefly intended) as is farre below your worth; But will not you more minde the matter then the form of it? I perswade my self you will: And I beseech you to accept of it, (such as it is) and to manifest your acceptance of it, by your carefull perusall and conscionable practice of it, so far forth as it is agreeable to Gods word.

I would also request two things more of you, First, that you would often pray that you may so partake of

of temporall blessings, as that you may not loose eternall; *For what is a man profited if he shall gain the whole world and loose his own soul? Or what shall a man give in exchange for his soul?* (d) What a melancholy piece of businesse will it prove, to have this life comfortable and eternity miserable? What a sad sight was it for *Dives* to behold the poor begger *Lazarus* in the Kingdom of God, and himself thrust out? It is not usuall with the Lord to bestow two heavens upon his people, one in this life, another in the life to come; (e) Secondly, I make it my request unto you that you would often ask your selves what will become of you after this life, and in what eternity you conceive you would be found in if you were to die the very day you make this inquisition, whether amongst the blessed or among the cursed? There is a vast difference

(d) *Omnia si perdas animam servare memento.*

(e) *Impossibile est ut cælo & terra appareas gloriosus.* Hier.

difference betwixt the two eternities that immediately follow after death; The beleevers eternity is one perpetuall day of joy that ſhall never ſee night; (f) The unbeleevers eternity is one everlaſting night of torments without day; I would not for any thing in the world that theſe ſhould be the laſt words of any of You; *I have ſuandered out my life in change of pleaſures and recreations, and in doing ill, nothing, and what I ought not to have done: I have lived unreſolvedly, I die doubtfully, and now unto which of the two eternities art thou going into O my ſoul? and alas for ever more!* (g)

(f) *Si Chriſtum habes æternitatem per Chriſtum in te habes.* Aug.

(g) *Anxius vixi, dubius morior, heu quo vado!*

Now the great God of heaven who is greater then the greateſt of your ſouls enemies, grant that neither the temptations of Satan, the pleaſures of this life, nor any other thing may ever prevail againſt that faith that ſome of you have begun to profeſſe, nor

choke

choke that fruit of the word you have begun to bear: But grant that you may go from faith to faith, and that you may so abide in Christ, as that you may bring forth much fruit to Gods glory, your comfort, and the good example of others; And the good Lord give you and your family seriously to minde the immortality of your souls, and sincerely to serve the Lord your God with all your heart and with all your soul: And provide for your family while the earth remaineth a godly Governour and Governesse who may endeavour to know, and to make known the truth as it is in Jesus, who may serve God without fear in holines and righteousnesse all their daies withall their heart and with all their house! It is his hearts desire and request unto God, who is,

Your Servant,
to be commanded
in Jesus Christ,

JOHN JACKSON.

TO MY
Wellbeloved Countreymen
in *Lancashire*.

PARTICULARLY
To my Kindred and Acquaintance at *Hathernwait* in the Forrest of *Quer-Wiersdale*, and in other places in that County.

My dear Kindred and Acquaintance,

MY *hearts desire and request unto God for you is that you might be saved: I say the truth in Christ, I lye not, my conscience also bearing me witnesse in the holy Ghost, that I have great heavinesse, and continuall sorrow in my heart; For I could wish that my self were accursed from Christ, for my Brethren my Kinsmen according to the flesh;*

flesh: If God should please to put the choice into my hands, I had much rather live as miserable a life, and die as cursed a death (I mean in regard of temporall curse and misery) as ever any meer creature of mankinde ever did; then the most miserable meanest soul of you should be eternally damned: And not without cause, for one single soul is more worth then all the world; (a) *The meanest soul of mankinde that ever shall be saved cost no lesse then the life of Christ, which was more worth then all the lives of all the people of the whole world;* (b) *I have presumed for your souls sake to publish this following Treatise (which was first thought upon, and long since penned for private use) notwithstanding my premeditations of the inconveniencies that might follow upon it at such a time as this is; I hope the Lord that inclined unto it (out of meer compassion unto such Protestants of you as in my time daily and devoutly worshipped the true God, but after a false manner, to wit after the traditions of your fathers, in* Pater nosters, Ave Maria's, *&c. or in an ignorant formall saying over the Lords prayer, the Belief, and the ten Commandments*

The excellency of mans soul.

(a) Mat. 16. 26.

(b) Mat. 20. 28. Ioh. 10. 15.

The occasion of my appearing in print

ments together as one form of praier) will perswade you to make that use of it for which it was intended; It will (I fear) be more tolerable for Atheist and heathens at the day of judgement, then for some Christians in this Kingdome; (might not I have said then for some of you?) For if they had heard the Sermons, and had had Bibles, Catechismes, and such like usefull books in their native tongue, as the people of England have had, and have, they would long ago have repented, beleeved and practised better things then many of the people of this nation ever did, or doth to this day; The people of England (and you among them) of all people in the Christian world have good books, First, to instruct them in the principles of Religion, as Mr Perkins *Six Principles*, Mr Balls *Catechisme*, Mr D. Rogers *Practicall Catechisme*, Mr Bifields *Principles*, and now the Assemblies *Confession of Faith*, and their larger and lesser Catechismes; Secondly, to direct them in the Practice of Piety, As Dr Sibbs *Epitomy* upon Mr R. Rogers *seven Treatises*, *The Practise of Piety*, so as that the practitioners thereof do not tye themselves unto the formes

The sad estate of those that are not bettered by the means of their salvation. Mat. 11.20, 20.25.

formes of praier therein. *D.* Gouges *Domesticall duties,* *M.* Bifeilds *Marrow,* &c. *Thirdly, to establish them in beleeving.* *As D.* Sibbs *Souls conflict,* *M.* Thomas Goodwins *childe of Light,* &c. *his Triumph of Faith,* &c. *M.* Obadiah Sedgwicks *doubting Christian,* &c. (c) *The people of* England, *I say, have these and many moe good books to further their salvation, any one whereof of each kinde might suffice for their present use in the particulars aforesaid; They onely want a book to perswade them to put them into practice; If the Lord would be pleased to make this of mine (of which I am sensible there is little need) helpfull thereunto, I should thankfully acknowledge to God (if I could but know it) that he had fulfilled many of my desires about it; If God should put it within the hearts of our King and Parliament (as I hope he will) to provide for every parish in this Land a Preaching Minister: And if the Lord should incline the hearts of the officers of every parish in the Kingdome (as I desire he may) to provide for every family therein, a Bible, Catechismes, and one that could reade; Then it would be thought that the*

(c) These witnes that the people of this Land do not want good books, but a heart to make use of good books.

Two things desired for the good of souls in this kingdom.

the people of this Nation were in a fair way of being instructed in the mysteries of the kingdom of heaven; and yet in my weak judgement they would not be by these made wise unto salvation, unlesse they did diligently improve the same; The Bible and all the good books in the land, and all the men, means, and ministery of grace, cannot make a negligent, sloathfull, careless, worldly, wilfull, obstinate prejudiced people wise unto salvation (d). *But I hope better things of you, and things that accompany salvation, and doe perswade my self that you will not only improve your Bibles, Catechismes, and the Ministery and means of grace that you doe or may partake of on the Lords day and in the week season: but also that you will lay hold on every advantage to further you to heaven, and that you will make such use of this book of mine, as that it will never rise in judgement against you: which that you may, as you reade it, diligently search out, and seriously ponder upon the Scriptures (that you may know indeed whether the things are so) that are quoted to prove the truths therein hinted, and the duties therein advised*

These will never in an ordinary way be saved that will take no pains for their salvation.

(d) Mat. 13. 14, 15. 25. 26, 30.

How you are to make use of the following Treatise.

advised unto, for that end that you may learn, beleeve and practise what you finde agreeable to Gods word.

And as you are children in years and in understanding, get the answers of the Questions by heart, and the Scriptures cited to prove the same, unlesse some Catechismes be commended unto you by your Ministers and the Officers of the Congregation you belong unto; which if there be, then follow their directions therein, not only as you are private Christians, but also as you are Christian Governours of families: And make use of the former part of this Treatise (which I have often called a Catechisme in the Directions, because of the Catechetical method of it) in your private reading, and as you have need thereof: As for the Directions, they are and will be in part usefull for all sorts of Christians while they are on this side heaven, and you have direction in the Epistle unto them, and in them how to make use of them.

Caution

Note.

But fear me! Some of you will say in your hearts before you have read them all over, that they direct you unto a more strict, uncomfortable, painfull kinde of a life

An Objection, which should have been placed at the end of the Directions.

life then you can live without being therewith much hindered in your calling, and that you hope the Scriptures are sufficient of themselves without them to direct you in all things necessary unto salvation.

Ans. 1. First, I answer, That they direct you but unto such a kinde of life as God in his Word requires you to lead (e) therefore you ought to follow hard after it; The most strict and righteous persons shall scarsely be saved (f;) They had need to live strictly that must give a strict account (g.)

(e) Ps. 119.10, 97. Mat. 5. 48.

(f) 1 Pet 4.18. Rom 13.12.

Ans. 2. Secondly, They doe not advise you unto a melancholy life, but unto a holy conversation, which is the most comfortable life that Christians can live (h:) As tribulation and anguish belongs to every soul that sinneth (the Saints know it by experience) any manner of way, at any time, in any place or company; So consolation and peace belongs unto all that live by the faith that they have in the Son of God, a holy life according to the rule of Gods Word (i:) As it is the duty of all beleevers to endeavour to be perfect as their heavenly father is perfect; so it is their duty alwaies to rejoyce in the

(h) Ps. 19.10, 84.1,2,8. Rom 2.9.

(i) Rom. 2.10 Gal. 6.16.

Lord

Lord, and to make their lives as comfortable as they can, so as that they be not sinfull. (k) (k) 1 Thes. 5. 16.

Thirdly, It is the minde of Christ that you should take pains for your salvation; (l) *eternall life is not ordinarily given, save to those that seek it, and labour for it;* (m) *If you knew in any measure the nature of the two eternities that immediatly follow after death, to wit either an everlasting blisse, or a perpetuall curse: you would think no pains too much, nor any labour too hard to undergoe, so as that you might thereby through Gods free grace in Christ escape hell, and obtain heaven; Who would not endure seventy years hard labour, yea, and the torments of the damned in hell for a season, for a blessed eternity? But God will freely give his Christ to those that are willing to give up themselves unto him,* (n) *and Christ will make his yoke easy to those that are willing to bear it.* (o) *Ans.* 3. (l) Io. 6. 27. (m) Mat. 6. 33. Luk. 13. 24. (n) Isa. 55. 1. Io. 3. 16. (o) Mat. 11. 29.

Fourthly, Although you can do nothing of your self, but sin against God yet you may doe all things through Christ that God requires of you for his glory and your own salvation; (p) *when you want ability to perform holy duties, go to Christ for it.* *Ans.* 4. (p) Phil 4. 13.

Ans.5. *Fiftly, The practice of piety will not hinder you, but further you in your calling; Godlinesse hath great gain;* (q) *Upon what ground can you expect a blessing upon your calling, if you doe not pray to God for it before you goe about it? And how unthankfull will you be for it, if you doe not in the evening thankfully acknowledge it? As the body, so the soul hath need of daily food;* (r) *Improve the Lords day aright for your souls, and then you will know the better how to improve the other daies for the good of your bodies; you should be more inquisitive how to live out of the World then in it; bare Christ is wealth enough;* (s) *If you have God for your portion, you have more then then the World can afford you.*

(q) 1 Tim. 6. 6.

(r) Amos. 8. 11.

Mat. 6. 31, to 35.

(s) Rom. 8. 32

Ans.6. *Sixtly, Although the Scriptures contain all things in them necessary to be known and beleeved unto salvation;* (t) *yet you ought to use all means whereby you may understand them, and make a right use of them: And therefore you ought to make use of the following Directions, because they doe not only shew you how to profit by the Word: but also because they have Scripture in them gathered together and*

(t) 2 Tim. 3. 26, 27.

and ſet in order for the help of the memory, and for the furthering of Chriſtians unfaith and a holy life: As for the form and method of them, if you know fitter and better, follow them, if not, make uſe of mine; Oh that there were a heart in you conſcionably to obſerve them that it might goe well with you, and yours after you! In vain may England *expect better times untill they have better hearts, and better houſes; Bad and ungodly Maſters and members of Families will never make good members of a Church or of a Common-wealth: But on the contrary, if the Governour and ſeverall members of every Family in the Land, would but be perſwaded to be conſcionable in performing their own particular duties, then every Family would be a ſeminary to Church and Common-wealth: Then we in this Nation might be ſaid to be indeed a reforming people, and might yet expect a happy harmony among us.*

If we had betterhearts and better houſes, we might yet expect better times.

Now thou the alſeeing God of heaven, that underſtandeſt the thoughts of my ſoul afarre off, and knoweſt that my intention in the compoſall of this book was thy glory and the good of the ſouls of thy people, and particularly

of my countreymen, kindred, acquaintance, and of those whose sins I have any manner of way, at any time, in any place or company made my self partaker of: Vouchsafe for the Lord Jesus Christ sake to make it instrumentally helpfull for the obtaining the ends for which it was intended and undertaken! *It is the prayer of him, who is*

Your Countreyman

to be commanded in

the service of Jesus Christ,

JOHN JACKSON.

From my Study at *Langleys in Much matham in Essex* April 18. 1648.

The Errata.

Christian Reader,

I Can doe no lesse then acknowledge the faults that have escaped through my absence, and the Printers mistakes; I intreat thee either to correct them, or to passe them by in love; the generall faults are two, First the subjects that are handled, especially in the Directions, are not so orderly and visibly distinguished as I would have had them, but the marginall notes will partly help you herein; Secondly, some of the points or distinctions are in every leaf either omitted or misplaced. The particular faults are as followeth.

Faults in the reading of the first part of the book;
p. *for* page, l. *for* line, r. *for* reade.

Page 5. line 10. adde *is* after *God.*

Faults in the Margent of the first part of the book: p. *for* page, *at, and the letter compassed in after this manner* ( ) *for the letter in the Margent that directs unto such and such Scriptures.*

Page 5. at (*e*) 1 *Cor.*10.31. p.6. at (*d*) *Matth.*11.27. p.10. at (*a*) *Rom.*5.12. p.11. at (*f*) 2 *Tim.*2.25,26. p.18. at (*d*) 1 *Cor.* 15.47, to 51. p.31. at (*m*) *Isa.*50.10. p.38. at (*m*) *Ioh* 5.28, 29. p.44 at (*d*) *Matth* 18.11. 11.28. p 51. at (*r*) *Ioh.*16.8,10 11. p.55. at (*r*) *Psal* 119.25,37,40. p.56. at (*b*) *Luk.*17.8,10 11. *Heb.*6.9.

Faults in the reading of the second part of the book.

PAge 3. line 30 reade *and*, page 8. line 16. reade *the*, p.14.l.9.r, *then*. p.30.l.9. adde after you may *seasonably attend family duties*, *and* l.22.r, *entred*, l.23.r, *reverencing* p.35.l.6. adde after *you*, *have*, p.37.l 8.r, *before* l.ult.r, go. p.38.l.14. adde *in* after *you can*. p.40.l.3.r, *closet*. p.53.l.26, adde after *new hearts*, *suitable to your*. p.58.l. ult r, *for*. p.68.l.ult. r, *ointly*. p.84.l.9.r, *me*. p.85.l 5. put out *it*. p.91. l. ult.r, *one*. p.96.l.31.r, *same*. p.115.l.28.r, *after*.

Errata.

Paules in the Margent of the second part of the book.

Page 4. at (k) 1 *Cor.*11.24 p 5 at (x) *Deut.*10 12. p 6 a (r) 1 *Cor.* 10.31. p. 7. at (s) adde 1 *Thes.*5.17. with 2 *Tim.*1. 3. p.9 at (p) 2 *Chron.*1..2. p. 10 at (r) *Deut.*11.19. at (q) *Heb.*8.10, to 13. p.11 r, *things* p.14.r, *eight* p.27. r, *charity* at (b) *Matth.*6.12.5.44. p.30.adde *of*, r, *How*, and *heat* p.32. at (i) *Luk.*1 72. to 76. p. 33. at (p) *Joh* 6.32,33,34 to 37. p.37. at (f) adde 1 *Joh.*3.17,18. *Gal.*6 17. p 42 a (g) *Lam.* 3.40 p 47. at (o) *Pf.*50.23. p.51. at (z) *Matth.* 5.28. p.58. at (b) *Joh.*6,57,58. at (c) *Ier.*3 12. to 16. p.63 at (e) adde *Col* 2.2. p. 70. at (o) *Gen.*18 19. p.83.r, 1619. p 82. at (y) 1 *Sam.*1.22. p.84. at (x) *Ioshua* 24.15. p.96. a (l) *Acts* 12 5,7.12. 2 *Chron.*20,3. p 98.at (t) *Pfal.*22.9.10 p.99. r, *duties*. p. 114. at (d) *Pf.*100 2 p.115. *Lev* 10.3.

THI

THE TEN QVESTIONS AND ANSWERS, Without the Expoſition.

1. Queſtion.

WHat is it that doth, may, or ought to convince you that there is a God?

Anſw. The works, the word of God, and my own conſcience ought to convince me that there is a God.

2. Q. *What is God, ſo farre as he hath revealed himſelf in his word?*

A. God is one holy Spirit diſtinguiſhed into three perſons, Father, Son, and holy Ghoſt.

3. Q. *How, and in what condition did this God thus diſtinguiſhed make*

you and all mankinde at the first in Adam?

A. God made me and all mankinde at the first in *Adam* after his own Image, righteous both in soul and body, and so, in a blessed condition.

4. Q. *Did you and all mankinde keep the Image of God, and continue in that righteous and happy estate that you were made in at the first in Adam?*

A. I, and all mankinde sinned in *Adam*, and so, lost the Image of God, and our blessed estate in Paradise, and became liable to all curses temporall, spirituall and eternall.

5. Q. *Hath God utterly forsaken you and all mankinde in this sinfull cursed condition you are fallen into?*

A. God so loved the world, that he gave his onely begotten Son: that whosoever beleeveth in him, should not perish, but have everlasting life.

6. Q. *Will God save all men by Jesus Christ, whom he sent into the world to save sinners?*

A. He that beleeveth on the Son hath everlasting life: and he that beleeveth

not

not the Son, shall not see life: but the wrath of God abideth on him.

7. Q. *Is it in your own power and strength truly to believe in the Lord Jesus Christ?*

A. Faith is the gift of God, and I cannot say that Jesus is Lord, but by the holy Ghost.

8. Q. *What means ought you to use, that you may attain faith, full assurance of faith, and all other graces necessary to salvation?*

A. I ought to wait upon God in hearing, that I may attain faith: And in hearing, praying, and in making use of the Gospel, Sacraments, Baptisme, and the Lords Supper that I may be confirmed in believing, and obtain all other graces requisite to salvation.

9. Q. *What manner of life ought you to lead as you are a Christian and one that professes to believe in the Lord Jesus Christ?*

A. I ought to live by the faith that I have in the Son of God, a godly, righteous, and a sober life according to the rule of the word.

10. Q. *What will become of you at the hour of death and at the day of judge-*

ment, if you beleeve, and shew forth your faith by a holy life?

A. I living and dying in the faith, my soul shall go to heaven, and be with Christ, my body to the earth untill the day of judgement, and then it shall be raised again, united to my soul, and so I shall be ever with the Lord in glory.

The

The Questions and Answers With the Exposition upon the same.

1. Q. *What is it that doth, may, or ought to convince you that there is a God?*

Ans. The Works, (a) the Word of God, (b) and my own conscience, (c) ought to convince me that there is a God.

(a) Rom. 1. 20
(b) 1 Tim. 2. 5.
(c) Rom. 2. 15.

It behoves you and every Christian, not only to know and acknowledge the true God, (d) whose glory onely in the salvation of your immortall soul you are to seek as the greatest businesse you have in this world: (e) But also, understandingly to know and remember something that may help you in the hour of temptation to beleeve that God; (f) For sometimes Gods own people meet with this tempration, Is there a God? (g) And therefore if ever you should be tempted to say in your heart there is no God, (h) First, seriously consider how wonderfully you your self, the heavens, the earth, and all the creatures therein are made and preserved, (i) and try, if you can apprehend God, and the invisible things of God, the eternity, wisdom, power, and goodnes of God, by his wonderfull works in you, above you, and about you in every creature. Secondly, call to minde that the Scripture saith that there *is* a God, (k) and that therefore you are bound to beleeve it, because all the Scriptures of the old and new Testament (the Apocrypha excepted) containing in them all things to be known and beleeved necessary unto salvation, are the very word of God, (l) And appear to be so, chiefly

(d) Ex. 20. 3.
(e) 1 Cor. 10. 30. Matth. 16. 26.
(f) Col. 3. 16.
(g) 1 Pet. 5. 8, 9.
(h) Ps. 14. 1.
The works of God.
(i) Psal. 139. 14, 15. Psal. 100. 3. Ps. 33. 9, 104. Neh. 9. 6.
The word of God.
(k) Gen. 1. 1.
(l) 2 Tim. 3. 16

by the spirit that did indite them, (m) and further by their being wholly for Gods glory, (n) by their power upon consciences, For the word of God is a discerner of the thoughts and intents of the heart, (o) which the word of Angels, and of men good and bad could never pry into? (p) Thirdly, make use of your own conscience in this case, which is as a thousand witnesses to you that there is a God, for the law of God that was once written in Adams heart, remains so written in your heart (q) (though defaced) as that you know, yea, you know, that you know, that there is a God, (r) and if you doe but think to the contrary, or any other way secretly sin against God, your self, or your neighbour, your conscience doth condemn you, (s) and is many times so filled with horrour, as that you tremble with fear least God should tear you in pieces; which may fully convince you that there is a God, who is greater then your conscience, (t) to whose judgement your judgement of your self, upon your self, shall be subject.

(m) Ioh 16. 13. 1 Cor. 2. 14 Psal. 36. 9. 2 Pet. 1. 21.
(n) Iob. 7. 18.
(o) Heb. 4. 12.
(p) Ier. 17. 9. Conscience,
(q) Rom. 2. 15.
(r) Rom. 1. 21.
(s) Rom. 2. 15.
(t) 1 Ioh. 3. 20.

2. Quest. *What is God so far as he hath revealed himself in his word?*

(a) 1 Cor. 8. 6.
(b) 1 Pet. 1. 15, 16, Ioh. 4. 24.
(c) 1 Ioh. 5. 7.
(d) Matth. 11. 27.
(e) Ioh. 17. 3. Rom. 15. 4.
(f) 1 Tim. 2. 5.

Ans. God is one (a) holy spirit (b) distinguished into three persons, Father, Sonne, and holy Ghost. (c)

Although neither you nor any creature living can fully know what God is, (d) yet you and every one *ought* to endeavour to know God so farre as he hath revealed himself in his word, (e) and God hath made himself known in his word to be an eternall spirit, who is individuall and but one in his essence, (f) and yet three in persons,

persons, Father, Sonne, and holy Ghost; (g) and though the father be God, (h) and the Son God, (i) and the holy Ghost God, (k) yet there are not three Gods, but three divers subsistencies in the Godhead, which differ in their names, and in their order and manner of subsisting, and in their actions, The Father begets, (l) the Sonne is begotten, (m) and the holy Ghost proceeds from the Father and the Son; (n) And yet they are the same uncreate, eternall, essentiall, equall, incomprehensible, Almighty, infinite being (o) in all perfection.

The Trinity.
(g) Matth. 3. 16, 17.
(h) Eph. 4. 6.
(i) Ioh 1. 13, 14
(k) 1 Thes. 5. 23.
(l) Psal. 2. 7.
(m) Ioh. 1. 14.
(n) Ioh. 15. 26.
(o) 1 Ioh. 5. 7.

And therefore when ever you are to worship God, you are to worship him, not onely in the unity of his essence, (p) but also in the Trinity of Persons, conceiving him in your minde to be an eternall, (q) wise, (r) Almighty, (s) holy, (t) just, (u) mercifull, (x) spirit, that ought not to be likened (no not so much as in your thoughts) to any creature in heaven or earth; (y) And beleeving in your heart that God the Father is able and willing for his Sonnes sake by his spirit: that God the Sonne is willing and able from the Father by the holy Ghost: that God the holy Ghost is willing and able from the Father and the Son, to give you what you wait upon him for, in his way, above what you are able to ask, or to think how you should ask; (z) Thus God who is a Spirit is to be worshipped, in spirit and in truth, (*) Unity in Trinity, and Trinity in Unity.

God is to be worshipped, unity in Trinity, and Trinity in unity.
(p) Ioh. 4. 24
(q) Psa. 90. 2.
(r) Iob. 9. 4.
(s) Exo. 6. 3.
(t) Rev 4. 8.
(u) Exo. 34. 7
(x) Exo. 34. 6
(y) Exo. 20. 4
(z) Eph. 3. 20
(*) Ioh. 4. 24.

3. Quest. *How, and in what condition did this God (thus distinguished) make you and all mankinde at the first in Adam?*

Answ. God made me and all mankinde at the first in *Adam* after his own Image, (a) righteous both in soul and body, (b) and so, in a blessed condition (c).

(a) Gen.1.27.
(b) Eccl.7.29.
(c) Gen.2.8, 9.

God that made all things of nothing for his own glory, made *Adam* a perfect man, the most excellent of all creatures upon earth, little lower then the Angels in heaven, (d) For he made him his son and heir of all things, creating his body and the parts thereof, apt materiall instruments for the service of an immateriall divine soul, actually free from diseases, pains, weaknesses, sorrows, and all infirmities that might make it subject to death: (e) Giving him such an upright countenance, stature, and gate, as caused all the creatures to obey him, and to stand in awe of him, whereby he was every way fitted to rule over them; (f) And as God made man like himself in his Majesty in regard of his body, so he breathed a living soul into him of a spirituall substance like himself, (g) writing a law in his heart, (h) and giving him a positive law, (i) and ability by his upright reason to know them both, by his naturall affections to take delight in them, by his liberty of will freely and fully to obey them. (k) And through his being in his whole person conformable to Gods will, and fit and able to serve and obey him, he had perfect and immediate communion with God, (l) peace of conscience in the view of his righteous, blessed condition, comfort in his dwelling, (m) food, (n) labour, (o) relation, (p) and in all the creatures, wanting nothing that his upright reason could conceive or desire to make him happy upon earth.

(d) Ps.8.5,6.
(e) Luk.3.38.
(f) Rom.5.12

The Image of God in *Adam*.

(g) Gen.1.28.
(h) Gen.2.7.
(i) Rom.2.14.
(k) Gen.2.17.
(l) Eccl.7.29.

Adams happinesse.

(m) Gen.2.8.
(n) Gen.2. 15,16.
(o) Gen.1.29.
(p) Gen.2.15.
(q) Gen.2. 23.

And

And as God made man righteous not immutable, but left to the freedome of his will: So he made a covenant with him, (r) promising him life and immortall blessednesse in this world upon his personall and perfect keeping of the law written in his heart, and the positive law of the tree of good and evil. For the summe of the covenant or law of works was Doe this, that is, perfectly keep my law and thou shalt live: And if thou doe it not, that is, if thou transgresse my law thou shalt die the death: unto which *Adam* in his heart did really assent; Now as *Adam*: So you, and all mankinde were created in him after Gods own image, (t) and in a blessed condition every way as he was; And when God made a covenant with *Adam* he made it with you, and all mankinde in him, promising you (as he did him) immortall glory upon earth upon your doing what he required, and enabled you to do; which should make you not only to have good thoughts of God, if you had nothing else to move you to it: But constrain you also, to admire God, (u) to love him, and to glorifie him according to the knowledge you have of him, (x) for his goodnesse to you in giving you virtually a glorious being in *Adam*, (y) and actually a wonderfull being in the wombe, (z) and for continuing of it unto you, in and from the wombe unto this day, (*) being he was not bound to give you any being at all.

The covenant of works.
(r) Gen. 2. 17.
(s) Gal. 3. 12.

Gen. 2. 17.
Lev. 18. 5.

(t) Eccl. 7. 29. Rom. 5. 12.

The use you are to make of Gods goodnes to you in your creation.
(u) Ps. 8. 4. to 9.
(x) Rom. 1. 21.
(y) Ps. 49. 12.
(z) Ps. 139. 14. 15.
(*) Ps. 22. 9. 10.

4. Quest. *Did you and all mankinde keep the Image of God, and continue in that righteous and blessed estate that you were made in at the first in* Adam?

Ans.

(a) Rom. 5. 12.
(b) Ps. 49. 12.
(c) Gal. 3. 10. Rom. 6. 23.

Ans. I and all mankinde sinned in *Adam*, (a) and so lost the Image of God, and our blessed estate in Paradise, (b) and became liable to all curses temporall, spirituall and eternall (c).

(d) Mat. 10. 29
(e) Rom. 8. 28

God that governs all things for the praise of himself, (d) and the eternall good of his, (e) suffered not only the reprobate Angels to sin and fall, and so to become devils; (f) But the first man *Adam* also (by the motion of *Eve* that was first in the transgression by the temptation of the devil in the serpent) (g) to transgresse his law (and in it the ten commandments) in the eating the forbidden fruit of the tree of the knowledge of good and evil, (h) and thereby to loose his Image (i) as a just punishment inflicted upon him for the ill use he had made thereof; and so he became a childe of wrath, a servant of sinne and Satan, and not onely unconformable to the law of God, and unapt, and unable to serve God, and to rule over all other creatures: but polluted also with originall sin in his whole person, and subject to all curses both of body and soul here, and hereafter, (k) without the least hope of help or redresse in or from himself, or any other creature.

(f) 2 Pet. 2. 4.
Adams sin and punishment,
(g) Gen. 3. 1, to 7.
(h) Gen. 3. 6.
(i) Ps. 49. 12. Gen. 3. 10.
(k) Gen. 3. 16, 17, 18, 19, 23, 24. Gal. 3. 10.

Now as *Adam*, So you and all mankinde in him transgressed the law of God, and so broke the covenant of works, for he by Gods appointment stood in the room of all; (m) And therefore his sin was imputed to you, and counted yours at your first breathing in the wombe, (n) for which God might justly have given you a second breathing in hell; And as *Adam*, so you by sinning in him lost the Image

(m) Rom 5. 12.
(n) Ps. 51. 5.

of

of God, and became a childe of wrath, (o) a slave of sin and Satan, (p) and wholly corrupted in your whole man with originall sin, which was conveied unto you from your parents by naturall generation; (q) And therefore you were conceived in sin, (r) and born with a blinde minde, (s) a stubborn will, (t) a hard heart, (u) disordered affections, (x) and with a body defiled with sin from the crown of the head to the sole of the foot, (y) whereby you became not only unfit and unable to perform any acceptable service to God, (z) and uncapable to partake of life by a covenant of works: (a) But prone, and apt also to evil, and that continually; (b) And if you had your due according to the desert of the sin, you sinned in *Adam*, God might in his justice further punish you with all the curses of this life and the life to come, (c) But you cannot but sin actually through the body of sin in you; (d) And as often as you have transgressed the law of God, (e) by committing of evil in thought, word, or deed, therein forbidden, or omitting of, or failing in duty therein required: So often, over and over, you have deserved eternall death and damnation. And although you may (by the light of nature and the word through the help of the priviledges and ordinances you partake of in a visible Church, and the common grace of the spirit, you may receive thereby) repent as *Judas* did, *Matth* 27. 3,4. Beleeve as the devils and hypocrites doe, *Iam.*2. 19,20. Fast and pray as the Scribes and Pharisees did, *Luk* 18. 11,12. and perform all manner of duties for the outward acts of them that

(o) Eph. 2.3.
(p) Rom. 6. 20. 2 Tim. 2. 25.
Originall sinne.
(q) Rom. 3. 10, to 19.
(r) Ps 51.5.
(s) Eph. 4.18.
(t) Rom 8. 7.8.
(u) Ezek. 36. 26.
(x) Gal. 5. 26.
(y) Rom 3. 13, to 19.
(z) Heb. 11. 6.
(a) Rom. 3. 20.
(b) Gen. 6.5.
(c) Rom. 6. 23 Gal. 3. 10.
(d) Rom. 3. 19, 24. 1 Ioh. 1. 8.
Actuall sin.
(e) 1 Ioh. 3. 4.
(f) Rom. 6. 23.

Note. that either the letter of the law or Gospel requires as temporary beleevers doe, *Luk.*8.13. Yet it is impossible you should thereby either please God, escape hell or obtain heaven, *Heb* 11.6. *Ioh.*3.36. 8.24. Beeause you have already transgressed the law and broken the covenant of works both virtually in *Adam*, and actually in your own person, and you cannot satisfie the justice of God for the breach of his law for time past, by any thing you can do or suffer for God, *Gal.* 3.10. neither can you personally and perfectly keep the law for time to come, 1 *Ioh.*1.8. if the justice of God were satisfied for the breach of the law for time past; What you think of these things, God that understands the thoughts of your heart best knows; I conceive, that when ever Christ shall send forth his spirit in the ministery of the law to convince you of sin originall and actuall, and of curse and wrath due to you for the same, and of the insufficiency of any creature to free you from it, you will be so pricked in heart, and brought into bondage and terrour (which is called legall repentance or humiliation) with the sence of your sinfull, cursed, lost condition, as that you will crie out in your heart at least, what shall I doe to be saved? (g) And indeed, Christ will not be Christ to you, nor the Gospel, Gospel, (though you hear of the sound thereof) untill you receive the spirit of bondage to work you to such a frame and temper of heart; (h) *Go then and learn what that meaneth, They that be whole need not a Physitian, but they that are sick*: as who say, not the righteous, but the sensible lost sinners

The knowledge of your sinfull condition should humble you.

(g) Act.2.37.

(h) Mat.9.12. Rom.8.15.

sinners have need of a Saviour.

And wait upon God in the Ministery of the law, (the ordinary means by which he convinces people of sin and miserie) [i] for to have your sinfull lost condition further revealed to you, for you are lost, without sense of losse, [k] so as that you cannot see a need of a Saviour, untill God discover it to you [l] neither can you rightly beleeve in Christ, untill you see an absolute need of Christ.

[i] Rom. 3. 20 Act. 2. 37.

[k] Eph. 2. 1, 2.

[l] Ioh. 16. 9, 10.

5. Quest. *Hath God utterly forsaken you, and all mankinde in this sinfull, cursed condition you are fallen into?*

Answ. God so loved the world, that he gave his onely begotten Son: that whosoever beleeveth in him, should not perish but have everlasting life. [a]

[a] Ioh. 3. 16.

The infinite wise God that out of his meer will and pleasure [b] chose some Angels to glory [c] and in Christ some men [d] to everlasting glory for the manifestation of the exceeding riches of his grace, [e] and left the rest eternally to perish, [f] for the expression of his justice against sin, [g] and both for his honour: Did not deal with the elect Angels and fallen mankinde as he dealt with the fallen Angels, for he left them without a remedie: [h] but confirmed the standing Angels, [i] by the personall mediation of Christ; And so loved the world that he gave his onely begotten Son, by his purpose from eternity, [k] (according to the covenant of grace he had made with Christ from everlasting, and in him with all the elect, as his seed, *Isa* 43. 10. 49. 8. *Heb.* 7. 21,) by promise in the beginning, [l] offering himself

Election.
Reprobation.
[b] Mat. 11. 26.
[c] 1 Tim. 5. 21
[d] Rom. 9. 11, to 27. 11. 5.
[e] Rom. 9. 18
[f] 1 Pet. 2. 4. Mat. 24. 41.
[g] Rom. 9. 17, 22.
[h] 2 Pet 2. 4.
[i] Gods love to the elect of mankinde.
[k] 1 Pet. 1. 20.
[l] Gen. 3. 15.

himself freely to *Adam*, and to all, without excluding any, to be a reconciled God through the promised Messiah, as if he never had been offended: Afterward making a covenant with *Abraham* upon his believing, to be his God to justifie, sanctifie, protect and save him: (m) adding thereunto the signe of circumcision a seal of the righteousnes of faith: And promising not only to be his God, but also to be a God to his children (n) in outward priviledges and ordinances that they were capable of, whereby they might partake of inward grace; And therefore he required him to walk uprightly before him, (o) to give up his children to him to cause every manchilde of them to be circumcised the eight day, (p) and to bring them up under his ordinances for him, (q) And as many of them, whether they were born Jews, or made Jews by profession as the proselytes were, (r) as walked in the steps of their father *Abraham*, were blessed with him, in having the Lord for their God, as he had. (s)

The covenant of grace after the old administration.
(m) Gen.17. 7, to 12. Gen.15.6. Rom.4.11.
(n) Gen.17.7.
(o) Gen.17.1.
(p) Gen.17. 11,12.
(q) Gen.18.19
(r) Act.13. 26,43.
(s) Gal 3.9.
(t) Gal.4.4.

The natures of Christ.
(u) 1 Tim.3.16 Joh.1 1,14.
(x) Prov.8. 22, to 30.
(y) Mat.1 20. Luk.1.35. Heb.7.26.
(z) Mat.1.25.
(a) Joh.1 14.
(b) Heb 4.15.

The offices of Christ.
(c) Act 3 23.
(d) Heb 7.21.
(e) Act.5.31.

And in the fulnesse of time God according to his promise, sent his Son, (t) Who was God and man in one person, (u) perfect God, from eternity, (x) perfect man in time, conceived by the holy Ghost with originall righteousnesse, and so without sinne; (y) born of the virgin *Mary*, (z) and so dwelt among us in our nature (a) subject to all the infirmities thereof, sinne onely excepted; (b) Ordained of God to be a prophet to teach, (c) a Priest to satisfie and pray for, (d) a King to rule, and to deliver his people; (e) Filled in his Manhood by the Godhead at his conception,

but

but more abundantly at his baptisme withall fulnesse of grace, [f] whereby he was fitted to fill us all with all grace sufficient to salvation, and to fulfill all righteousnesse for us; For he undertaking out of his meer love to be our surety, [g] was bound not onely to doe for us what God required of us in the covenant of grace, and what we could not doe, [h] namely to fulfill the Morall law, and to give us grace to beleeve, [i] and live to him: But ingaged also to suffer for us what Gods justice did require, and what we could not suffer, to wit the penalty of the breach of the law, [k] And therefore God passed by, and spared us, and spent his justice on Christ, laying on him the iniquities originall, and actuall of us all, and all the curse and wrath due to us for the same: [l] so as that Christ suffered from his conception, [m] untill his resurrection, more especially in the garden, and on the crosse all the wrath that Gods justice did require, or our sins did deserve; [n] And though his sufferings of body and soul were finite for time, yet they being the sufferings of him that was, and is God, [o] they were of infinite worth, even to the satisfying of Gods infinite justice; [p] And thus Christ did doe the office of a Mediatour in both natures betwixt God and us, [q] and by his active and passive obedience did redeem us from eternall death, [r] and merit for us everlasting life. [s] And as Christ suffered under *Pontius Pilate*, [t] was crucified dead and buried [u] to take away our sins, [x] according to the determinate councell of God, [y] else all the world could not have crucified

[f] Col. 1. 19. Ioh. 1. 16. Christ was our surety.
[g] Heb. 7. 22
[h] Rom. 8. 3
[i] Heb. 12. 1, 2
[k] Heb. 10. 9, 10.
[l] Isa. 53. 6. to 12. Ioh. 1. 29. 1. Pet. 3. 18.
[m] Phil. 2. 7, 8.
[n] Luk. 22. 40, to 45. Mat. 26. 38. Mat. 27. 20, to 47.
[o] Rev 1. 8. Christ hath satisfied Gods justice for the sins of the elect.
[p] Eph. 5. 2. Col. 1. 20. Rom. 8. 33, 34. Heb. 10. 12.
[q] 1 Tim. 2. 5.
[r] Gal. 3. 13. Rom. 6. 23. Heb. 2. 15.
[s] Ioh 17 2.
[t] Mat. 27. 2.
[u] Mat. 27. 35, 50, 60.
[x] Rom. 4. 25.
[y] Act. 2. 23.

[z] Ioh.19.11.
[a] Rom.4. 25.
[b] Luk.24. 51.
[c] Ioh.14.2
[d] Rev.1.18. Heb.7.25.
[e] Eph.4.10. to 14. 1 Cor.12.28.
[f] Mark 16. 15,16. Rom 1.17.
[g] Rev.3.3.
[h] Eph.4.12, 13.
(i) Act.10.42

crucified him: [z] So he rose again the third day for our justification, [a] and fourty daies after ascended into heaven, [b] to prepare a place of glory, for us, [c] and now sits at Gods right hand, executing for us his Prophetical, Priestly, and Kingly offices; [d] whereby Pastours, teachers, and other officers of the Church are given to us, and gifts, and graces, to fit them for the same, [e] for the revealing, and applying of Christ for salvation to as many of us as are ignorant of him, [f] and have not as yet received him: And for the accepting, [g] building up, perfecting, and well governing of us that are called to be Saints, [h] untill he come the second time to judge both quick and dead, [i] and so receive us up to glory.

The Covenant of grace after the new administration
(k) Act.2.39.
(l) Luk.1.54. 55. to 74. Rom.15.13. to 25.
(m) Act.2.38. 17.
Baptisme succeeds circumcision
(n) Col.2.12, 13. with Rom.4.11.
How Christian infants have a right to baptisme.

Now as God out of his meer love for Christs sake that was to come made a Gospel-covenant under the old Testament with *Abraham* to be a God to him and his, annexing the seal of circumcision thereunto: So God out of his good will and pleasure for Christs sake that is now come, makes the same Gospel-covenant under the new Testament, [k] (for the covenant of grace is the same alwaies [l] though divers for administration) freely offering himself to be a God through Christ to as many as shall repent and beleeve, [m] and to their children, as he promised, and was to *Abraham*, and to his seed: instituting baptisme in the room of circumcision to be the first seal thereof unto them. [n] And therefore through Gods love to you for your parents sake as instruments (if either of them were a beleever) God as

once

once did virtually call you, and outwardly take you into covenant with your parents, (o) so as that you had a right to baptisme from birth, (p) being born outwardly a Christian, holy, and in covenant, (q) as a Jew was born a Jew, holy, and in covenant; (r) though inwardly sinfull, a childe of wrath, and a stranger to God, (s)

Whereupon by your parents means you were in your infancy given up to the Lord, and baptized with water in the name of the Father, and of the Son, and of the holy Ghost, to assure you that as God did declare himself at your baptisme to be your God according to his promise (t) in offering his whole Christ in the baptismall water (u) to regenerate you, and his spirit to be a seal thereof unto you: (x) So he will be your God (y) and you shall be his childe, and Christ will be your Saviour and you his servant, (z) and the spirit your sanctifier, and you his dwelling house: (a) if you will but now (according to your bounden duty, for you are ingaged by baptisme to be wholly and only the Lords) accept of God for your God, of Christ for your Saviour, of the spirit for your Comforter as they freely offer themselves to you in the word, (b) and give up your self to the service of that God in whose name you were baptized (c) So as that by this you may perceive that God hath not utterly left you in that sinfull cursed condition you are fallen into: but hath out of his owne mere grace given you a right to his covenant, Act. 2. 39. 3. 25. called you by his name, Rev. 3. 12. declared you actually by baptisme a member

(o) Luk. 19 9. Act. 2. 38, 39. Rom. 11. 16.
(p) Gen. 17 11. Matth. 28. 18.
(q) Act 13. 16. 1 Cor. 7. 14. Act. 2. 39.
(r) Gal. 3 15. Rom. 11. 16. Gen. 17. 7.
(s) Psal 51. 5. Ephe. 2. 3.
Why you were baptized in the name of the Father, and of the Son, and of the holy Ghost.
(t) Act. 2, 39.
(u) 1 Cor 1. 30.
(x) Eph. 1. 13.
(y) Gen. 17. 7.
(z) 1 Tim 4. 10. Rom. 8. 15.
(a) 1 Cor. 6. 19. 2 Cor. 6. 16.
For ought now to renew your covenant with God.
(b) Isa. 55 1. Rev. 22, 17. Joh. 3, 12.
(c) Luk. 1. 74, 75.

of his Church (for you were admitted at your baptisme into the visible Church of Christ) 1 *Cor.* 12. 13. priviledged you to partake of his lively oracles, *Rom.* 3. 2. and set you in a way, whereby you may be in a farre better estate, then ever you were in at the first in *Adam* (d) Which great love of God should not onely move you to endeavour to glorifie him by beleeving and living to him: (e) But melt you also with godly sorrow (which is called evangelicall repentance or humiliation) that you have wearied him with your sins, that you have pierced his Christ with your iniquities, (f) that you have neglected him that hath regarded you from eternity, and from the beginning of time hitherto; which good work, Gods love will begin in you, if once the spirit of Christ be poured out upon you; (g) Therefore diligently attend the Ministery of the Gospel the ordinary means for the revelation of the spirit, (h) that you may receive the spirit of Christ, for to convince you of Gods love in giving of Christ to be our righteousnesse, (i) for to affect your heart with it: for to help you to beleeve it, and to cry Abba Father (k) for the further revealing, and applying of it, for your comfort here, and eternall salvation hereafter.

(d) 1 Cor. 15. 47, to 55. Matth. 16. 18. Ioh. 10. 28.

How the knowledge of Gods love in giving of Christ should work upon you.

(e) 2 Cor. 5. 14.

(f) Zach. 12. 10, 11.

(g) Act. 2. 37. to 40.

(h) Gal 3. 2.

(i) Ioh. 16. 8, 9, 10 Ier. 23. 6.

(k) Rom. 8. 15

6. Quest. *Will God save all men by Jesus Christ, whom he sent into the world to save sinners?*

Answ. He that beleeveth on the Sonne hath everlasting life, he that beleeveth not the Son, shall not see life: but the wrath of God abideth on him. (l)

(l) Ioh. 3. 36.

The

The free grace of God hath so far appeared to all where the Gospel cometh, as that God freely offers his whole Christ unto all (b) without excluding of any effectually to call *his* who are amongst this *all*, to unite them by faith unto him, to beget them anew, to reconcile them to himself, to adopt them for his, to pardon them all their sinnes, to redeem them out of the hands of all their enemies, to make them wise unto salvation, to sanctifie them throughout both in their bodies and souls, and everlastingly to save them; (c) Whereby he plainly shews that he damns none under the Gospel meerly because he will, (d) but also because people will not accept of his Christ freely offered unto them; (e) And yet God is so free, in his free grace, as that he saves none by it, but his chosen vessels of mercy for whom onely Christ died, (f) and to whom onely power is given to beleeve; (g) And therefore though you were born a Christian of Christians, descended of the stock of the godly, baptized in your infancie, and have had Christ in the word and Sacraments freely offered unto you, to be all in all to save you: yea, though you professe to have all repentance, and faith, and to doe and suffer the *will* of God in every thing; yet all your all, and Christ that is all in all, will avail you nothing at all to your justification and salvation without the faith of Gods elect, which worketh by love, works of holinesse to God, works of righteousnesse to men. (h) O then, trust not in your priviledges, professions of faith, performances, tears, repentances, good meanings, devotions,

(b) Mar. 16, 17. Ioh. 7. 37.

(c) 1 Cor. 1, 30. Eph. 1, 3, to 17.

(d) Ezek. 33. 11.

(e) Ioh. 5. 40. Mat. 23. 27. None are saved by Christ but Elect beleevers for whom Christ died.

(f) Ioh. 10. 15, 18, 19. Rom. 8. 28, to 38.

(g) Act. 13. 48. Your priviledges and performances will avail you nothing without faith in Christ.

(h) Gal. 5. 6. Phil. 3. 1, to 9. Heb. 4. 2. Iam. 2. 19, 20, to 26.

good prayers, good deeds, many sufferings, nor in any of your joyes, inlargements, nor in any of your own righteousnesses or graces: (i) But count all your all, nothing at all, without Christ, but such things as will rather condemn you, then justifie you, damn you, then save you: And all that you may win Christ, and be found in him, not having your own righteousnesse, which is of the law, but that which is through the faith of Christ, the righteousnes which is of God by faith. (k)

(i) Isa. 64. 6. Phil. 3. 3, 8, 9. See the conclusion of the directions.

(k) Phil. 3. 8, 9.

7. Quest. *Is it in your own power and strength truly to beleeve in the Lord Jesus Christ?*

Answ. Faith is the gift of God, (a) and I cannot say that Jesus is the Lord, but by the holy Ghost. (b)

It pleased the Father since the fall of *Adam*, that all fulnesse of grace should dwell in the Lord Jesus Christ, (c) that all *his*, might, in their measure, receive of that fulnesse grace for grace (d) So as that neither you nor any of mankinde have any grace (e) (nor can have untill you come to Christ for it, (f)) either to repent, beleeve, or to doe any thing that is acceptable to God: (g) Nay, you are so farre from having naturally a sufficiencie of grace to beleeve, (h) and so, to be saved, if you will: as that you can neither know, (i) nor desire, (k) nor come to Christ (l) no not, with all the help of all the men, means, and ministery of grace in the world, (m) But as God shall give you to know, (n) desire him, and beleeve in him, (o) For faith is the supernaturall gift and free grace of God, (p) whereby a sensible

(a) Ephes. 2. 8.
(b) 1 Cor. 12. 3.
(c) Colos. 1. 19.
(d) Joh. 1. 16. None have free will to beleeve, and all to be saved if they will.
(e) Eph. 2. 1. to 9.
(f) Joh. 5. 40.
(g) Heb. 11. 6.
(h) 2 Cor. 3. 5. Joh. 6. 44, 65.
(i) Mat. 16. 17.
(k) Phil. 2. 13.
(l) Joh. 6. 44.
(m) 1 Cor. 3. 6, 7.
(n) Joh. 1. 8.
(o) Phil. 1. 29. What faith is.
(p) Eph. 2. 8. Eph. 1. 18, 19.

lost

lost sinner is enabled to know, and perswaded to receive Christ, (q) as offered in the Gospell, (r) and to rest upon him alone for salvation; (s) faith (I say) is the gift of God, and yet it is the act of man, it is the gift and act of God, as God inclines and inables the soul to beleeve, (t) it is the act of man as he closes with, (u) and rests upon Christ, (x) Or (to speak more properly) faith is the gift and act of God, First, as God opens the understanding of a sensible lost sinner to know the Lord Jesus Christ, and to approve of Christ as good and necessary for him; Secondly, as he inclines the will to chuse to be saved by Christ onely and no other way; Likewise faith is the act of man, First as he puts forth the acts of his understanding and endeavours to know, esteem, and to approve of Christ as God gives him to know and value Christ; Secondly as he puts forth the elective act of his will, and endeavours to will, chuse, or to receive the Lord Jesus Christ as an onely necessary sufficient Saviour as God makes him willing to embrace Christ; Thus man is to act for his salvation, and to work out his salvation with fear and trembling (otherwise he that made him will not save him) as he is acted and wrought upon by the Lord; and so Gods work of grace is in us, upon us, by us. And therefore when God enlightens you to know Christ, and inclines, and enables you to come to him by his Christ for salvation in those principles of Scripture where he freely offers Christ to you, and to every one that sees a need of him, and would be saved by him:

(q) 1 Cor. 12. 3.
(r) Heb. 7. 25.
(s) Phil. 2. 13.
(t) Joh. 1. 12.
(u) Joh. 3. 18. Now faith is the gift of God and the act of man. Act. 16. 14. Phil. 2. 13.
(x) Phil. 3. 12.

When one may be said to begin to beleeve.

at that time, God gives you to beleeve; (y) And then, you are in the judgement of charity, effectually called, in covenant with God, *Gen.* 15. 6. (z) united to Christ, (a) regenerated, (b) justified, (c) reconciled to God, (d) adopted, (e) redeemed, (f) sanctified, (g) interessed in all the promises of God; (h) yea, and in all the priviledges of the Saints belonging to this life, and the life to come. (i) So as that you have great incouragement to endeavour to beleeve, though of your self you cannot; it is indeed Gods commandment, and so your duty to beleeve, (k) and though you neither doe, nor ever did, nor ever can beleeve of your own power and strength: yet you may beleeve, being God can give you to beleeve; *Ephes.* 1. 19, 20. For as God said, *let there be light: and there was light*, Gen. 1. 3. So God saies to *his*, beleeve: and they beleeve, *Act.* 16. 31, 34. And as Christ said to *Lazarus*, Come forth, and he that was dead came forth, *Joh.* 11. 44. So Christ saith to dead sinners, Hear, and beleeve: and they obey him, *Joh.* 5. 25. *Ephes.* 2. 5. Thus the Lord Jesus Christ quickens and enables all those that his father gives him to beleeve, and live, and to doe what he commands them. So, as that if God that saith by the spirit of Christ let every one that will come, (l) quicken your dead heart to say, Lord, when thou saiest let every one that will come, my heart saith Draw me, (m) and I will come, and run after thee: Then the work is begun, and you may be confident that he that hath begun a good work in you, will in due time finish it (n)

(y) 1 Cor. 12. 3. Joh. 6 65. The priviledges of beleevers.
(z) Luk. 19. 5, 6.
(a) Eph. 5. 30.
(b) Tit. 3. 5, 6, 8.
(c) Rom. 4. 22
(d) Rom 5. 1.
(e) Gal. 3. 26.
(f) 1 Cor. 1. 30.
(g) Act. 26 18.
(h) 2 Cor 1. 20
(i) Rom. 8. 37 1 Cor. 3. 20, 23.
(k) 1 Joh. 3. 23
(l) Rev. 22. 17.
(m) Ps. 27. 8. Cant. 1. 4. Eph. 2. 1. 5. 7.
(n) Phil. 1. 6.

8. Quest.

8. Quest. *What means ought you to use that you may attain faith, full assurance of faith, and all other graces necessary to salvation?*

Answ. I ought to wait upon God in hearing that I may attain faith, (a) and in hearing, (b) praying, (c) and making use of the Gospel Sacraments, Baptisme and the Lords Supper, that I may be confirmed in beleeving, and obtain all other graces requisite to salvation. (d)

(a) Rom. 10. 14.
(b) Act. 14. 22.
(c) Luk. 17. 5.
(d) Act. 2. 42. 1 Cor. 11 24, 25, 26.

You are bound to use means of faith.

The great God of heaven whose power hath no limits but his own will, hath bound us (though not himself) to use means for the obtaining of the mercy and free grace he bestows upon *his*; (e) And therefore he hath appointed you to hear him in the ministery of his word, and not only to hear the word read, (f) opened, (g) preached, (h) repeated, (i) in private, in publique, at ordinary, and extraordinary times: (k) But also to reade the word, (l) to ponder of it, (m) to conferre about it, (n) and to suffer your self to be catechised, and examined in it, (o) that you might thereby be taught the truth of misery, (p) and the way to mercy by beleeving in Christ. (q) And therefore you are to hear the law as well as the Gospel; The law to convince you of sin, and curse due to you for the same; (r) The Gospel to enlighten you of Gods great love in giving Christ to be what he was, and is, to doe what he did, to suffer what he suffered upon earth, (s) and still to doe what he doth in heaven as Mediatour to purchase, and apply salvation to every one that comes to him for it; (t) But you are especially

(e) Ezek. 36. 37.
(f) Neh 8. 3. Rom. 15. 4.
(g) Luk. 4. 21, 22.
(h) Rom. 10. 14.
(i) Phil. 3. 1.
(k) 2 Tim. 4. 2
(l) Act. 8. 28.
(m) Luk. 2. 19.
(n) Luk 24. 14
(o) Luk. 2. 4. 1 Pet. 2 15.
(p) Act. 2. 37.
(q) Act. 16. 30.

You are to hear both law and Gospel.

(r) Rom. 3. 20. Gal. 3 10.
(s) Dan. 9. 26 1 Pet. 3. 18. 1 Tim. 1 15.
(t) Ioh. 6. 37.

to hear the Gospel preached, for it is not the law, but the Gospel that works faith; [u] it is Christ, whole Christ, and every part of Christ, but especially Christ crucified that is the main object of faith, and the sure foundation you are to build upon: [x] yea, it is Christ that died for this very end that sinners might be pardoned, [y] and that now lives to intercede for ever at Gods right hand that you are chiefly to look at, [z] and to come unto, for to apply that salvation that he hath merited by his by-past death and passion; It is Christ (I say) that you are chiefly to look at in your hearing of the word, and that you are to come unto, that he might be the authour and finisher of your faith; For you doe not nor cannot (neither doth God expect it of you) bring faith to Christ, and to the promises but the word of faith, and the Gospel of Christ (I mean with the inward workings of the spirit of Christ) begets faith in you, while you are hearing of it, conferring about it, meditating upon it, and upon the promises thereof, and the faithfulnesse of him that hath promised, *Ephes.* 1.13. *Heb.* 11.11. And if at, or after your attending the word, you be so pricked in your heart by the spirit in the ministery of the law with the sense of your sinfull cursed estate, as that you know not what to do to be saved: And so affected with Gods love in giving of Christ to die for sinners, as that your heart is thereby drawn to give up it self to Christ, and to close with him in a word, and promise, with a full purpose of heart to live to him: Then you may be said

[u] Gal. 3.2. Christ crucified is the object of iustifying faith
[x] 1 Cor. 2.2. 1 Cor. 3.11.
[y] Rom. 4. 25. 1 Cor. 15.3.
[z] Iob. 35. 14, 15.

When God may be said to open a door of faith unto you.

said to have a door of faith opened unto you. [a] Nevertheless you are to use the same means aforementioned for the finishing of your faith already begun, [b] and more, for now you may pray for the continuance and increase of your faith, [c] and for a beginning, a continuance, and a growth of all other graces that you are to adde to your faith, [d] and for all things you see your self, yours, and all the Saints to want that is according to Gods will; [e] yea now, you are also to make use of the Gospel-Sacraments, baptisme and the Lords Supper for the confirmation and strengthening of your faith, [f] for they are signes and seals, not onely for signification: but also, for assurance of the truth of the covenant of grace to them that beleeve, [g] and as it were pawns given us from the Lord to make us confident that he will give us what he hath promised; [h] even as pawns are given us of men that we dare not trust; Thus low, doth the most high God condescend to his frail creatures. Therefore make use of your baptisme as often as you doubt whether God will fulfill his word and promise to you concerning the pardoning of your sins, and the saving of your soul; for you are in such cases to make use of your baptisme throughout your life; (though it be but once to be administred) and be confident that you shall as verily (if you beleeve) be pardoned, purged, and cleansed from all sinne, sanctified, and saved by the bloud of Christ: [i] as verily as you were sprinkled with water in your baptisme, for you have not onely the word of God to evidence it to you: but also the

[a] Act. 8.37, 38.39.41. Act. 13.47.48. Act. 14.27. What means you are to use after your first beleeving.

[b] 1 Pet. 2.2. Act. 2.42.

[c] Luk. 17.5.

[d] 2 Pet. 1.5. to 8.

[e] 1 Ioh. 5.14. Eph. 6.18.

[f] Act. 2.41. 42. What a Sacrament is.

[g] Rom 4.11.

[h] Heb. 6.17. 18.

How your baptisme may confirm you in your faith.

[i] 1 Ioh. 1.7, 8 Eph. 5.26. Ioh. 3.16.

the oath of God, to seal up that evidence unto you (k) And in like manner make use of the Lords Supper, when you are full of fears least you should finally fall away from that grace of God begun in you; Not onely by meditation, but also by actuall receiving of that Sacrament; For that end you should freely and willingly offer your self unto your Minister and the Elders of the Congregation you doe, or would belong unto for to be tryed and examined by them that you may be admitted unto that holy Ordinance if you be found in any measure prepared for it; Is it not meet and equall that those should know the estate of your soul (and how shall they know it without triall and examination?) that must give an account of it? But your Minister and the Elders of the Church are to watch over your soul as they that must give an account of it, *Heb.* 13 17. Therefore give up your self unto them (having given up your self unto the Lord) for to be tryed and approved of, by them, 2 *Cor.* 8. 5. And when you receive that Sacrament be not faithlesse but beleeve that Christs flesh shall be meat indeed, and his bloud drink indeed, to nourish up your soul to everlasting life, and to perfect the grace begun in you; (l) beleeve this, I say, as verily as you receive the bread and wine the outward visible signes of that inward invisible grace, For they are visible pawns (though God be out of your sight) to secure you thereof. (m) And if in processe of time you should loose the sense of your faith, after you have been confirmed therein, and so doubt whether you ever did truly beleeve

(k) Heb. 6. 17, 18.

How you are to offer your self unto your Minister, and the elders of the Church to be tryed and examined by them, 2 Cor. 8, 5. with Rev. 2. 2, 3.

How the second Sacrament may confirm you in beleeving (l) Ioh. 6, 55, 58, 61.

(m) Rom. 4. 11

beleeve or no, as established beleevers sometimes may as well as weak Christians; (n) Then begin (as if you never had beleeved before) and goe on to trust in God, (o) and to rely on Christ in a word and promise, where he is unconditionally offered to sinners, for when you are in the worst condition, and in your thinking the most desperate lost sinner, that ever lived on this side hell, Then Christ is as freely offered unto you (if you would be saved by him, and be resolved to live to him) as he is to any sinner in the world; (p) And if God incline you to follow this advice, I now give you, Then you may with comfort conceive that though the other work of faith was but false and fained, that this work now begun is true, and unfained: (q) Or what was true, and unfained before, (though doubtfull and undiscerned) you may now apprehend and know it, to your more enlarged comfort then ever in times past. (r) And therefore make use of the Sacraments as afore mentioned, for to confirm you therein.

(n) Isa. 50 10. Ps. 77.7,8,9. Gen. 15.2,3. Matth. 14.31. What you are to doe when you are doubtfull

(o) Isa. 50.10.

(p) Ioh. 7.37. Rev. 22.17.

(q) Isa. 50.10. Psal. 2.12. Ps. 43.5.

(r) Ioh. 14.20. 2 Tim. 1.12.

And if notwithstanding the use of all means you remain in your apprehension a castaway: (as any true beleever may, if once they be left of God) (s) Yet still use the means of faith; For the more sensible you are, that you are in a lost condition, the more need you have of beleeving, and of using means that you may beleeve; and the more sinfull you are and have been, the more confident you may be that Christ came to save you, (if your heart be inclined to cleave to him) being he came into the world to save sinners, 1 *Tim.* 1.15. For put all

(s) Ps 30.7. Ps 31.22. Ps. 88.5,6,7.

all your sins and the aggravations of them together that you doe, and have stood guilty of originall, and actuall, of omission, or of commission, against God the Father, Son, or holy Ghost, against law, or Gospel, your self or others, they make you but the chiefest of sinners: And then you may and ought to apply Christ, as *Paul* did; For when he was (in his thinking) the chiefest of sinners, then he was the most confident, that Christ came to save him, because *This is a faithfull saying, and worthy of all acceptation, that Christ Iesus came into the world to save sinners,* 1 Tim. 1. 15. Meditate therefore of the power and faithfulnesse of God that hath said it, and stagger not at it through unbelief, but be strong in the faith, giving glory to God, *Rom.* 4. 18, to 22. by beleeving that God sent his Son to save you, being you are lost, and the chiefest of sinners, and being Jesus Christ came into the world to save sinners, and to seek and save that which was lost. *Luk.* 19. 10. And put forth all the powers of your soul to come to Christ that was once crucified, and that now lives in heaven actually to save as many as come to God by by him for salvation, (*t*) and venture your soul upon Gods name, (*u*) (as you would venture your temporall life to get unto a strong hold, if you were pursued by an enemy) for it is for eternall life: and say, Lord God though I be, a sinfull, unworthy, ignorant, guilty, unsanctified, backsliding creature, and one that ever have been, and am ever like to be sinfull while I remain in the state of corruption: yet I stay my soul upon thee, for to have thee, to be unto

(t) Rev. 1. 18. Heb. 7. 25.
(u) Pro. 18. 10.

Simile.

unto me what thou hast proclaimed thy self to be in thy word, mercifull, gracious, &c. (x) and for to have thy Christ, to be made unto me wisdom, righteousnesse, sanctification, redemption, and all in all to save me to the uttermost; (y) And so, commit your self to God, and to the ministery and people of Christ to be resolved, and recommended to God; And thus wait upon God, endeavouring to beleeve untill God give you to beleeve, and to know that you doe beleeve; And in the mean while be of good comfort, for though you should live and die in this condition, yet you would be blessed, for the mouth of the Lord hath spoken it. (z)

9. Quest. *What manner of life ought you to lead as you are a Christian, and one that professes to beleeve in the Lord Iesus Christ?*

Answ. I ought to live by the faith that I have in the Son of God, (a) a godly, righteous, and a sober life, (b) according to the rule of the word. (c)

The free grace of God that offers salvation to all, doth teach us, to deny all ungodlinesse, and worldly lusts, and to live soberly, righteously, and godly in this present world; (d) and though you cannot live to God, untill you beleeve in Christ, (e) yet, as you are a Christian by name you should live so, as becomes the Gospel; (f) and as you are a beleever, you should live by faith: (g) beleeving that you have life, and righteousnesse in Christ, when you have none sensibly in your self, (h) and that the whole covenant of grace, (i) and all the promises shall be fulfilled and made yea and

Endeavour to understand these Scriptures.

(x) Exod. 34. 6, 7. Isa. 55. 7. 2 Cor. 1. 3. Rom. 10. 12. 1 Tim. 1. 14. Isa. 45. 25. Hos. 14. 4. Iam. 1. 17.

(y) 1 Cor. 1. 30. Col. 3. 11. Heb. 7. 25. Wait untill God give you to beleeve.

(z) Pro. 8. 34. Isa. 64. 4. Lam. 3. 26.

(a) Rom. 1. 17. Gal. 2. 20.

(b) Tit. 2. 12.

(c) Phil. 1. 27. Gal. 6. 16.

(d) Tit. 2. 12. 13.

(e) Ioh 15. 5.

(f) Phil. 1. 27.

(g) Rom. 1. 17. What it is to live by faith.

(h) Col. 3. 3.

(i) Ezek. 36. 25. to 28.

and *Amen* to you in Christ, (k) yea, that God will make Christ that is the root of sanctification, by his spirit that is the sanctifier of *his*, to be all in all to sanctifie you, (l) in your whole man, that is the subject of sanctification; (m) Thus (I say) you are to live by faith, that is the instrument by which we receive of Christs fulnesse grace for grace, (n) as if you were required to doe nothing else, but onely to beleeve, and to live by faith: and yet you are to use all means, as private prayer, reading, meditation, conference: publique hearing, praying, receiving of the Sacrments, exercise of discipline: and extraordinary publique, and private fasting, and thanksgiving, as if all your faith would avail you nothing, (o) Meditate therefore in the law of God, that Christ preached as the rule of life for beleevers unto the end of the world, (p) (For although beleevers be delivered from the morall law as a covenant of works, so as thereby they are neither justified nor condemned: yet they are not freed from it as it is a rule of their obedience, *Rom.* 7. 25.) And endeavour first to know the generall meaning of every commandment, (q) What duties are therein chiefly required, and what evils are chiefly forbidden, that you may know in some measure how to carry your self daily towards God, your self, and others; Afterward make it the businesse of your life (next to beleeving and constant immediate acting of faith on Christ alone for justification, salvation, and ability to know, and doe and suffer the will of God in every thing.) Particularly to know your duties to God

(k) 2 Cor. 1. 20.

(l) Col. 1. 19.

(m) 1 Thes. 1. 23.

(n) 1 Cor. 6. 11. Ioh. 1. 16. Act. 15. 9. You are not only to live by faith, but also to use all means that you may be holy.

(o) See the Directions. The law is the rule of life for beleevers.

(p) Ps. 119. 4. 9. Mat. 5. 17. to 48. Iob. 22. 22. Rom. 7. 25.

(q) Ps. 119. 15. 16.

God in all respects, and to men in all relations, for this very end, that you may glorifie God in the performance of them; [r] and so manifest your thankfulnesse to him, for your redemption through the bloud of his Son. [s] And if in processe of time after your first beleeving, (which you may partly know if you have not been very negligent in the observation of Gods work of grace in you) You finde upon strict and impartiall examination of your self, that you are of wicked, (& before the love of God was shed abroad in your heart) become, out of love to God again, [t] powerfully godly in your desires and endeavours, or of meerly morall and civill, truly spirituall, and holy, or of formall, and hypocriticall, really sincere, and upright: Then you may comfortably conclude, that you have actively faith, [u] even the faith of Gods elect, that you are in Christ, [x] and Christ in you, (y) making you more, and more like to his, and your father in holinesse; [z] yet rely not so on your graces and sanctification, that is an evidence of your justification: as to neglect Christ, that is the authour and finisher of our faith; [a] But be incouraged by it, to begin afresh, with a double strength (as one that hath sped well already in the work of the Lord) to act faith on Christ, that you may further know the truth of your adhering to him, and abiding in him, by bringing forth more fruites to Gods glory. Or if you be scrupulous whether you doe or ever did truly beleeve in Christ or no, and so be doubtfull whether your new obedience, love, repentance, self-denialll and the change

[r] Psal. 119. 9, 11, 18, 27, 33, 34, 35, 38, 40, 47, 48, 72.
[s] Luk. 1 74, 75.

[t] 2 Cor. 5 14 How your sanctification witnesses to you the truth of your faith and justification.
[u] Gal. 5. 6, 22, 23. Iam. 2. 14, to 26.
[x] Ioh. 15. 1. to 10.
[y] Eph. 3. 17. 2 Cor. 13. 5.
[z] Eph. 4. 24.
[a] Phil 3. 8, 9. Ioh. 15. 1, to 9. What you are to doe if you be doubtfull (after the triall of your faith by its effects) whether your sanctification be a fruit of faith, or a peece of meer morall righteousnes

change of your inward and outward man be a work of true sanctification which flows from faith in Christ, or a piece of morall righteousnesse that may be in one that is in the state of nature, who may have something like every grace in a beleever: Then lay aside this doubtfull work observing what it is, and when and how it was wrought in you; And begin to beleeve immediately in the Lord Jesus Christ (taking speciall notice of the time and the occasion thereof) that is to understand, know, and to approve of Christ and of his wisdom, righteousnesse, sanctification, and redemption as a necessary surable good for you, and to chuse Christ to be all in all to teach, pardon, sanctifie, rule, and save you; And if after this renewed act of beleeving you receive life from Christ to live to God, and in some measure to doe and suffer his will in every thing out of love and thankfulnesse unto him for his Christ: Then you may conclude that this is a true work of sanctification, and a piece of evangelicall righteousnesse, because it is an effect of faith which works by love, and you may have better evidence by this of the other work then formerly you had: However rest not in your graces and in your inherent righteousnesse but on Christ alone and in his everlasting righteousnes. And doe not neglect acting of faith upon Christ one moment of time) no not in the time of your trying the truth of your beleeving: But beleeve more that you may more and more out of love shew forth the vertues and graces of Christ who loved you and gave himself for you: That you

may

may more and more glorifie your heavenly father by your holy conversation: That you may more and more know the truth of your beleeving; For faith, or a full purpose of heart to cleave unto Christ, is the most constant evidence of salvation (saving the testimony of the spirit) that a poor soul can have; Therefore when you are tempted to question your faith doe not reason with Satan, but resist him: Doe not cast away your confidence, but endeavour to beleeve that you may know out of question that you doe beleeve, And say Lord, I desire to beleeve because thou commandest me to beleeve, help me to beleeve and command what thou pleasest; And truly if you doe desire to beleeve, you doe beleeve, for faith is not absent from those whose understandings are opened to know Christ, and whose wills are regenerated and made willing to receive him; Yea, if when God saies in his word, Ho every one that sees a need of my Christ, and that is willing to be governed, ruled, and sanctified by him as well as pardoned and saved, and that will take up his crosse and follow him, let them come and they shall have him: Your heart say, I, Lord, am lost without thy Christ, and would have him as well to free me from sin as from hell: as well to work heaven in me as to procure it for me: as well to be my King, as Priest and Prophet, though I suffer the losse of all things for him; Then the spirituall match is made, your soul is married to Christ: Then Christ and your soul are one spirit, and Christ and all that is his is yours, and you are his: And whereas you might be

What you are to doe when you are tempted to question your faith. 1 Pet 5.9.

When you may be said to beleeve, and to be Married unto Christ.

cast down to despair, in the sence of your many failings, and daily transgression of the law, you are to know that though you ought to endeavour to be perfect as God is perfect, (*e*) yet neither you, nor any Christian living can perfectly keep the law; (*d*) Nay you are so far from living perfectly, as that there is no kinde of sin, but the blasphemie against the holy Ghost, but you, or any true beleever may commit it, if you be left of God, and given up to Satan, and your sinfull selves; (*e*) Notwithstanding this, you ought to beware of all manner of sin, (for neither God the Father, Son, nor holy Ghost, (*f*) nor law, nor Gospel, nor old, nor new Testament allowes you any liberty in any sin;) (*g*) and to renew your repentance, (which is a branch of sanctification) and faith; as the sins of your life, and corruptions of your nature are renewed; (*h*) for the oftner you sin, and the more apt you are to fall, through the weaknes of your faith, as young children through the weaknes of their limbs, the more need you have of renewing your godly sorrow, (*i*) and especially your faith on Christ in the promises of humbling, pardoning, purging, and strengthening grace; (*k*) being you can neither be rightly humbled for sin, nor receive pardon of it, nor power against it, to forsake it (which is the truth of repentance) without renewed acts of beleeving in the Lord Jesus Christ. (*l*) And if at any time in the following part of your life, you should loose the sence and sight of your faith, and of all other your by past and present graces, (for the best Saints may lose the sence

(*e*) Mat. 5. 48. None can perfectly keep the law.
(*d*) Isa. 64. 6. Iam. 3. 2. 1 Ioh. 1. 8, 10.
(*e*) Mat. 12. 31. 1 Ioh. 5. 16. Rom. 7. 15. to 25.
(*f*) Hab. 1. 13. Lev 11. 44, 45. 1 Ioh. 3. 7.
(*g*) 1 Pet. 1. 13, to 19. Mat. 5. 48. Tit. 2. 12, to 15. 1 Ioh. 2. 1.
You ought to renew your repentance and faith as your sins are renewed.
(*h*) Luk 11. 4. 1 Ioh 1. 9. Rev. 2 5, 16, 22.
(*i*) Rom. 7. 24
(*k*) Ezek 36. 26, 27. 1 Ioh. 1. 9. 1 Ioh. 1. 7. Rom 6. 14.
(*l*) Ioh. 15. 5.

sence of their grace, (m) though not the grace it self,) (n) and so be left of God to walk in darkness, not knowing what God will doe with you, whether he will justifie you or condemn you, damne you, or save you: Then meditate of the folly, (though you be vile, yet you will wax worse and worse through unbelief) danger, and disadvantages of unbelief, (o) that you may take heed of it; (p) surely you can neither give glory to God, nor receive any good to your self by giving way to unbelief: (q) Nay you cannot more dishonour God, (r) nor more grieve the Spirit of God, (s) not more pierce Jesus Christ, (t) nor more wrong your own soul, (u) then by departing from God through an evil unbelieving heart; (x) it is like the desperate act of a guilty condemned traitour, that studies mischief in his heart, and attempts the killing of his Judge, and all that have had a hand in his just condemnation, and afterward the murdering of himself; Meditate (I say) of the evil of unbelief, so, as to eschew it: And call to remembrance that there is free grace, and mercy enough with God, (y) that there is merit, righteousnesse, and grace enough in Christ, (y) that you are a creature capable of it in that you are not a devil, (z) and in that you have not blasphemed against the holy Ghost if you penitently fear it: (a) That you cannot any way glorifie God more then by beleeving; (b) And begin with all your might (as if you never had begun aright before) to trust, and rely wholly upon the mercy of God, and the merits of Christ, for justification, sanctification, salvation, and for all

(m) Isa. 50.10 Ps. 88.5,16,7. Lam. 3.18. You cannot finally fall away from true grace.
(n) Pr 37.24. Jer. 32.40. Mat. 16.18. Ioh 10.28,29 Phil 1.6.
What you should doe when you have lost the sight of your faith.
(o) 1 Ioh 5.10. Ioh. 3.36.
(p) Heb. 3.12.
(q) Heb. 10. 38,39.
(r) 1 Ioh 5.10.
(s) Heb. 3.17, 18.
(t) Heb. 6 6.
(u) Pro. 8.36.
(x) Heb. 10. 38,39.
(y) Eph. 2.7. 1 Pet. 1.3.
(y) Ps. 130 7. Dan. 9.24. Col. 1 19. Heb 7.25.
You are a creature capable of mercy.
(z) Ioh. 3.16. Ne. 2.14, &c.
(a) Heb. 6.4.
(b) Act 13.48. Rom. 4.20.

Relolve to trust in God.

all things thereunto belonging; (c) and say, Lord, I have deserved eternall death, and damnation, as often as I have transgressed the law, (d) I lie at thy mercy, I am thy creature, I leave my lost soul with thee, doe with me what thou pleasest, though thou kill me, yet I will trust in thee, and so endeavour to give glory to thee; And if God perswade and inable you so to doe, then you may be said to have as true a faith, (though not as strong a faith) as the most established beleevers have; (e) Nevertheless, make use of the word, and Sacraments, and signes of faith, as you have been already directed, for to establish you in beleeving; And endeavour while you live to glorifie God here by beleeving, and living so, as he would have you in his word, (f) and so, as one that doth verily hope, and expect to live with the Lord hereafter in glory. (g) The more holy you are the more communion you will have with God, the more evidence you will have of your salvation: The more glory you will bring to God here, and the more glory you will receive from the Lord hereafter; (h) And on the contrary the more you neglect sanctification (though you be a true beleever) the more God will chastise you temporally and spiritually, and the lesse communion you will have with God, the lesse assurance of salvation, the lesse glory you will give to God in this world, and the lesse glory you will receive from the Lord in the world to come; (i) You cannot be too holy, nor live too strictly, being you must give a strict account of all your words and works, and be accordingly rewarded. (k)

The very act of trusting on the mercy of God, and the righteousnes of Christ is true faith.

(c) Isa. 50. 10. Ioh. 14. 1.
(d) Gal. 3. 10. Rom. 6. 23.
(e) Iob 13. 15. Ioh. 3. 16. Psal. 2. 12.
(f) Rom. 4. 20 Matth. 5. 16.
(g) 1 Thes. 4. 17.
(h) Iob. 14. 23 15. 8. 1 Cor. 15. 40, 41.
(i) Heb. 12. 6, 7, 10. 2 Cor. 6. 14. 1 Pet. 2. 12. 1 Cor. 15. 41.
(k) Rev. 22. 12. Rom. 14. 12.

10. Quest.

10. Quest. *What will become of you, at the hour of death, and at the day of judgement, if you beleeve in Christ and shew forth your faith by a godly life?*

Answ. I living and dying in the faith, my soul shall goe to heaven, and be with Christ, (a) my body to the earth, untill the day of judgement, and then it shall be raised again, united to my soul, and so, I shall be ever with the Lord in glory (b).

(a) Eccl. 12. 7. Phil. 1. 23.

(b) 1 Thes. 4. 16, 17.

The God and Father of our Lord Jesus Christ hath of his good pleasure prepared an heavenly kingdome for his elect from the foundation of the world: (c) so, as that if you have the faith of Gods elect, when, where, or how you die, you will die in the Lord, and so be blessed: (d) for your soul shall go to God that gave it, and be with Christ: (e) your body indeed shall go to the earth from whence it came, but it shall be in mercy as to a resting place; (f) And when the Lord himself shall descend from heaven with a shout, with the voice of the Archangell, and with the trump of God, Then your dead body among the dead in Christ shall be raised again, united to your soul, made like to the glorious body of Christ now in heaven, and so you shall be ever with the Lord in glory; (g) seeing him face to face as he is, and partaking of those joyes for evermore that eye hath not seen, nor ear heard of, nor heart conceived (h).

God hath prepared a kingdom for beleevers.

(c) Mat. 25. 34.

(d) Rev. 14. 13.

(e) Luk. 23. 43.

(f) Isa. 57. 2. The blessed estate of beleevers.

(g) 1 Thes. 4. 16, 17. Phil. 3. 21. 1 Joh. 3. 2.

(h) 1 Cor. 2. 9. There are unconceivable torments prepared for unbeleevers

But know, and take notice, that as God hath prepared for *his* an inheritance eternall in the heavens: So he hath out of his infinite justice prepared eternall torments for all sorts

of ignorant, impenitent, unbeleeving reprobate sinners; [t] so as that, if you should live, and die wilfully in ignorance not knowing God, or desperately in unbelief, not obeying the Gospel, or presumptuously, in professing and fayning to have faith, and yet living either openly prophanely, meerly civilly, and morally, or secretly formally, and hypocritically: then, though you be a Christian by name, and a beleever by profession, yet you will thereby declare your self to be a reprobate indeed; [u] and so be cursed here, and hereafter: Herein all conditions and relations; [x] Hereafter both in soul and body for ever, For as soon as your last breath goes out of your nostrils, so soon will your soul be in torments: [y] and though your body shall go to the earth until the day of judgement, yet it shall be in wrath; and shall be by the power of Christ as an offended Judge, raised again in dishonour, [z] united to your soul: and so you shall be judged by Christ and the elect [a] to go into everlasting torments prepared for the devil and his angels. [b] Behold I have set before you, life and death, heaven and hell, salvation and damnation, and as it were two eternities, eternall blisse, and eternall curse: If you know God, obey the Gospel, beleeve in Christ, and live to him, you shall have (through free mercy) life, and heaven, and salvation, and everlasting joyes: [c] If on the contrary you be wilfully ignorant of God, [d] or desperately depart from God through unbelief, [e] or presume that you do beleeve, and yet neither shew forth your faith by works of holinesse to God, nor

works

[t] Mat. 25. 41. Rev. 21. 8. Prophane morall, and formal Christians declare themselves to be unbeleevers and reprobates.

[u] Tit. 1. 16. 1 Joh. 3. 10. Act. 15. 9. The cursed estate of unbeleevers.

[x] Deut. 28. 15. to 68. Joh. 3 36.

[y] Luk. 16. 23

[z] Luk. 5. 28, 29.

[a] Mat. 25. 31, 32, 33, to 46. Mat. 19. 28.

[b] Mat. 25. 41.

Note

[c] Joh. 17. 3. Joh. 3. 16 36. Ps 16. 11.

[d] 2 Thes. 1. 8

[e] Heb. 10. 38, 39.

works of righteousnesse to men, [r] Then you will die in your sins, [s] and will be (through the just justice of God) cast into hell, [u] and punished for ever, not onely with pain of losse of the glorious presence of God the Father, Son, and holy Ghost, of holy Angels, of sanctified Saints, and of heaven it self, and the joyes thereof: [x] But also, with the pain of sence in suffering the torments of the damned in hell, where you shall see nothing but darknes, devils, and damned creatures: Where you shall here nothing but the blasphemies, and dreadfull curses, and yellings of your self, and fellow-cursed creatures: where you shall taste and feel nothing but hellish torments un-by-any-phancy-conceivable both in soul and body for ever, and ever, and ever. [y] O eternity! eternity! eternity! Now *consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.* [z] And think of the fearfull effects of unbelief so, as to take heed of it, [a] even as of hell it self: accounting it a worse, and a more wofull thing to commit sin against God, and to crucifie Christ afresh through unbelief: then to be vexed with the miseries of hell; And remember that you have an immortall soul, a soul that must be as an Angel in heaven, [b] or as a devil in hell after this life: [c] a soul that is better then a whole world, [d] which God hath given you for this very end that you might seek his glory and the salvation of it, by beleeving in his Son; For this is the work of God (that he chiefly requires of you while you live) that you beleeve on him whom he hath sent. [e] O then so-

[r] Iam. 2. 26.
[s] Ioh. 8. 24.
[u] Rev. 21. 8. Unbeleevers shall be punished with pain of losse
[x] Mat. 25. 41. Luk. 13. 27, 28
Unbeleevers shall be punished with pain of sence.
[y] Mat. 24. 51. Mat. 25. 41.
[z] Ps. 50. 22.
[a] Heb. 3. 12, 19. Consider how precious your soul is, and for what end God gave it you.
[b] Mat. 22. 30.
[c] Mat. 25. 41.
[d] Mat. 16. 26. The chief work God requires of you, is, that you should beleeve in his Son.
[e] Ioh. 6. 28. 1 Ioh. 3. 23.

lemnly set upon this work of God while it is called to day, for the night cometh when no man can work; [f] and by how much the more you have neglected it for time past: by so much the more be diligent in it for time to come; For this end study Christ and the whole mystery of Christ from his divine nature unto his incarnation, and so to his exaltation; (g) The more you know of Christ the more you will be incouraged to beleeve in him; (h) The more you beleeve in Christ the more you will be enabled to live to him; (i) And the more you know of Christ the more you will be provided for against doubts, desertions, temptations, the troubles of the world, and the depths of sin, and Satan; (k) Therefore I counsell you to studie the great mystery of godlinesse: God manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, beleeved on in the world, received up to glory. (l) And improve Jesus Christ, and not only Christ, and the spirituall meaning of his conception, birth, natures, offices, life, death, resurrection, ascention, and intercession at Gods right hand for ever: But also the most powerfull ministery, holiest company, best books, all means of grace, all Sermons, all Sabbaths, both the Sacraments and all holy duties at all times in all places both in publique and in private, for the furthering of your self to give glory unto God by beleeving; (m) Happy were you that ever you were born, if you should exercise your self in the duty or work of beleeving all your daies, if you could but thereby attain the faith of Gods elect! (n)

(f) Ioh. 9. 4. How you are to improve Christ and all means to further you in beleeving

(g) 2 Cor. 2 2.
(h) Ioh. 4 10. Rom. 10. 14. Ioh. 17 3. 1 Tim. 1. 15
(i) Ioh. 6. 57. Phil. 4 13.

(k) Rom. 8. 31, to 39. Ioh. 16, 33.

(l) 1 Tim 3. 16.

(m) Ioh 6. 28 29.

(n) Pſ. 2. 12. Ioh. 3. 16.

Objections

Objections answered Whereby people are either kept from, or hindred in beleeving.

But you may object and say as you are one that have never beleeved aright in your thinking to this day.

If I be not elected I cannot beleeve, But I fear I am not ordained unto eternall life; and therefore I fear I cannot attain the faith of Gods elect by any means I have used, doe, or may use. Object. 1.

First, You have no warrant from the word to fear that you are not elected, therefore you ought not to fear it. Answ. 1.

Secondly, Election is a secret thing belonging unto God,(o) therefore you ought not to meddle with it, but to look to the revealed will of God, namely that all that beleeve in Christ shall not perish,(p) and unto your main duty therein required, which is, that you should beleeve in the Lord Jesus Christ with all your heart. 2.

(o). Deut 29. 29.

(p) Ioh. 3. 16. Ioh. 6. 29.

Thirdly, The will of God about election was no more known unto the Saints before they beleeved, then it is now unto you: For the will of God is no more revealed for ones election then anothers; But those that have formerly beleeved, were not hindered from beleeving by their not knowing the will of God about their election, therefore you ought not thereby to be kept from beleeving; being election is not revealed in the word to the end to hinder you or any from beleeving; For that were against Gods goodnes and mercy revealed. 3.

Fourthly, The ordinary way to know that you are elected is to beleeve, therefore endeavour to beleeve that you may know that you are 4.

(q) Act. 13. 48. are ordained to eternall life by your beleeving.

Object. 2. *I fear the day of grace is past, in that the means of grace doth me little or no good, and in that I grow old: So as that I am afraid it is too late to begin to beleeve.*

Answ. 1. First, Your being afraid that the day of grace is past, is an evidence unto you (if your fears make you now willing to yeeld unto mercy, and to obey Christ and the Gospel) that the day of grace is not past but present. (r)

(r) Phil. 2. 13.

2. Secondly, Your sensibleneſſe of your sin of not profiting by the means of grace, is a gracious work of the spirit, if it make you inquire after salvation; (s) Therefore you may rather conclude by it that the day of grace is present, then past.

(s) Ioh. 16. 8, 9, 10. with Act. 2, 37.

3. Thirdly, Though you wax old, and though you have not solemnly looked after faith unto this day: yet you may savingly beleeve in this your last age, as they did who were but called to beleeve at the eleventh hour. (t) That God that gave saving faith unto the thief on the crosse at the last hour, (u) can give saving faith unto you in your last age; Therefore be incouraged to endeavour to beleeve, and leave the successe of your endeavours unto God; It is possible to beleeve the pardon of seventy years sins in one moment: This I say, not that you might delay your beleeving, and so presume and sin that grace might abound: But that you might hasten to beleeve, and so despair, doubt, and sin no more least a worse thing befall you.

(t) Mat. 20. 6.

(u) Luk. 23. 40, to 44.

Object. 3. *I cannot think nor beleeve that God will be mercifull unto me a sinner, because I never read nor heard that ever such a great and grievous sinner was pardoned and saved as I am and have bee;*

been; *If you knew my own and my other mens sins, and all the aggravations of them as I doe, you would say as I think that I have a thousand times more cause to say my sins are too great to be pardoned then* Cain *had.*

Answ. 1.

First, God may have thoughts of mercy towards you though you can neither for the present imagine it, nor beleeve it. (x)

(x) Isa. 55.8, 9.

2.

Secondly, If you knew what manner of sinners God hath pardoned through free mercy in Christ: as *Adam* that caused you and all the world to sin; (y) *Manasses* that caused all *Israel* to sinne; *Mary Magdalen*, *Paul*, the wicked *Corinthians*, &c. (z) You would not say that God never pardoned such a vile sinner as you are.

(y) Rom. 5.12

(z) 2 Cor. 6.9 10,11.

3.

Thirdly, Suppose you doe not know of any that ever was pardoned that was so vile as you are: yet you may be pardoned, For the promise is that all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the holy Ghost, and you have not blasphemed unpardonably if you be afraid of it; Besides put all your sins together they are but finite in that they are but the sins of a creature that were committed in time, and Gods mercies and Christs merits are infinite; (a) you may as well think your sins are too few, as too many to be pardoned.

Mat. 12 31. Heb. 6.1, to 7

(a) Ps. 103.11, 12. Isa. 55.8, 9.

4.

Fourthly, Suppose you have ten thousand times more cause to despair then *Cain* had: yet you ought not to say or think your sins are too great to be pardoned; For put all your sins into one, your unbelief expressed on that wise is greater then them all; Therefore be advised to endeavour to beleeve, least you die

Heb. 3.19.

in

(b) Ioh. 8. 24. in your sins for not beleeving; (b) And be incouraged to beleeve by the greatnes of your sins; for your sins should drive you unto, and

1 Tim. 1. 15. not keep you from Christ; the greater your sins are and have been, the greater your faith

Ps. 25. 11. should be; The more sinfull you are and have been, the more need you have to beleeve, and

(c) Rom. 4 20 the more you beleeve the more you will magnifie the free grace and mercy of God. (c)

Object. 4. *I am not humbled enough for my sins, nor troubled enough about them, neither doe I repent for my sins as I ought, and therefore I neither may nor ought to beleeve.*

Answ. If you be so convinced of, and humbled for or under sin as that you loath your self for sin, and doe see your self lost by reason of sin, and so as that you see an absolute need of Christ to save you notwithstadding any means you have used, doe, or may use to save your self: And if you be so troubled about your sins, and doe so repent of them as that you are weary of them, and willing to come to Christ for pardon of them, and power against them: Then you are humbled as much for your sins, and troubled as much about them, and doe repent as much

(d) Mat. 8 11 11. 28. for them as Christ would have you before your

(e) Act. 16. 30, 31. first beleeving, (d) and the first thing you ought to doe in this condition is to beleeve in Jesus Christ. (e)

Object. 5. *I doe not know whether I am bidden to beleeve or no, For Christ died not for all, and If I be one of them, if I should beleeve that Christ died for me, I should beleeve a lie.*

Answ. 1. First, What God saith in his word, that you

(f) 2 Tim. 3. 16. Ioh. 3. 16. are bidden to beleeve: But God saith that whosoever beleeves shall be saved, therefore you are bound to beleeve it. (f) Secondly,

Secondly, Although Christ did not die for all, (g) yet you have no warrant from the word to conclude that Christ did not die for you, therefore you ought not to suppose or imagine it so as to be kept from beleeving by your supposall of it. (g)

2.
(g) Ioh. 10. 15.
(g) Ioh. 3. 16.

Thirdly, Although all men are not commanded to beleeve that Christ died for them: yet you and every one to whom the Gospel is revealed are commanded to beleeve on the name of Christ for life and salvation; (h) and if Christ did die for you you will at one time or another beleeve it, and so you will beleeve a truth and not a lie: And if Christ did not die for you, you cannot beleeve it, though you endeavour it, and so you cannot beleeve a lie: Nevertheless you are bound in conscience to endeavour to beleeve that you may be saved, and to beleeve that you shall have life and salvation by Christ if you doe beleeve in Christ (i).

3.
(h) Ioh. 3. 23
(i) Ioh. 3. 18.

How should I beleeve when as there is never a promise in all the volumes of the Scriptures that belongs unto me.

Object. 6.

Answ. 1.

Firstly, The promises of eternall life belong properly unto Christ: For God said (k) as it were unto Christ from eternity, I have loved a remnant of mankinde with an everlasting love, I know they will sin and corrupt themselves and so become enemies unto me, and liable unto eternall death; Now thou art a mighty person able to doe what I require of thee for them: If thou wilt take upon thee their nature and sins, and undertake to satisfie my justice and the law, and take away that hatred that is in them towards me & my law, and make them a beleeving holy people, Then I will

(k) Psal. 89. 19.

pardon

pardon them and adopt them in thee for my sons and daughters, and make them coheirs with thee of an incorruptible crown of life. (l) Then said Christ (m) *Loe I come to doe thy will O God*, and did as it were strike hands with God (I beleeve there was such a like covenant made between God and Christ from eternity, (n) though I know not how to expresse it) to take upon him the nature and sins of man, and to doe and suffer for him whatsoever God required of him; So as that the promise of pardon, acceptation and life, belongs primarily unto Christ in the behalf of the elect. (o)

(l) Tit. 1.2. 2 Tim. 1.1.
(m) Heb. 10. 7.9.
(n) Heb. 7.22
(o) Tit. 1.2. 2.

Secondly, The promises belong unto them that beleeve in Christ, and that are one with Christ by a reall spirituall union. (p)

(p) 1 Cor. 1.21. 3.

Thirdly, The absolute promises, or the generall declarations of Gods good will unto mankinde expressed in, *Joh.* 3.16. and in *Rom.* 10 8,9. belongs as much unto you as unto any of mankinde.

4.

Fourthly, Though the promises doe not belong unto you while you are in the state of unbelief: Yet they will belong unto you as soon as you do beleeve, and you may beleeve in Christ though there be no particular promise that as yet doth belong unto you: (q) being our first beleeving is as it were the closing of our souls with Christ in a word or promise, whereby the promises of life and salvation doe belong unto us; Therefore endevour to beleeve in Christ that the promises may belong unto you though for the present they doe not belong unto you; Faith intitles us unto Christ and gives us an actuall interest in him: And Christ intitles us unto the promises and gives us a propriety unto them.

(q) Isa. 55.1. Matth. 11.28.

The

The Gospel terrifies me as much as the law, for I must believe or perish, and I am as unable to believe as to keep the law. Object. 7.

What the Gospel or the covenant of grace requires, that it gives: it requires faith, repentance, new obedience, and the like, and it gives the same unto the elect of God: (r) The law indeed saith Do this and live, and doe it not, and thou shalt die the death, and it gives no power to doe what it calls for: (s) But the Gospel saith Believe and live, and enables the soul to believe; So as that you have no just cause to be terrified by the Gospel at all, For the Gospel threatens death and damnation to those that doe not believe, not to terrifie you or any that here of it, but to take you off from unbelief: (t) Even as it promises life to them that believe, to incourage you and every one that hear thereof, to endeavour to believe; (u) Besides you are not to look upon faith as a work of your own, as if you were to believe of your self or your own strength or else to perish: But you are to look up unto Christ who is the author and finisher of our faith for power to believe; (x) Though you cannot believe, yet Christ can give you to believe, therefore be perswaded to endeavour to believe. Answ.

(r) Ezek. 36. 25, to 28. Rom. 1. 16, 17. with Eph. 2. 13

(s) Rom. 8. 3.

(t) Rom. 11. 20, to 23.

(u) Ioh. 3. 16.

(x) Heb. 12. 2.

I am afraid if I should now come unto Christ, that Christ would refuse me in that I am and have been an enemie unto him, and in that I have refused to come unto Christ when he hath called me. Object. 8.

First, Jesus Christ that died for sinners when they were enemies, (y) will not refuse sinners that come unto him, though they be enemies, if they come with a resolution to be so no more: (z) Answ. 1.

(y) Rom. 5. 8.

(z) Ioh. 6. 37.

Secondly, Jesus Christ that calls and invites 2.

sinners

sinners unto him by his spirit in his word, doth not onely call once and away, but stands and knocks at the doors of their hearts to see if at any time they will hear and obey him; (a) So as that if you doe but now after so long a time come unto Christ, he will in no wise refuse you, you have the word and promise of Christ for it, which is security enough to satisfie your self; (b) Christ is more willing and forward to save sinners, then sinners are to come unto him to be saved. (c)

(a) Rev. 3. 20. Cant. 5. 2.

(b) Ioh. 6. 37. (c) Luk. 15. 20. Mat. 23. 37.

Object. 9. *How should I beleeve when as I know not what it is to beleeve, nor what God requires of me when he saith Beleeve in the Lord Iesus Christ and thou shalt be saved.*

Answ. 1. First, When God requires you to beleeve he would have you (to speak properly) not onely to put forth the acts of your understanding, that is, to know and understand that there is no salvation to be had but onely by Christ, and to approve of Christ, and salvation by him as a necessary sutable good for you: (d) But also he would have you to put forth the elective act of your will, that is to chuse to be saved by Christ and no other way; (e) And when God opens your understanding to know Christ to be the Son of God, and that salvation is to be had by him alone, and inclines your will to receive Christ for your King, Priest, and Prophet, and, for to be all in all to pardon, sanctifie, and save you: Then God opens a door of faith unto you; (f) And as you put forth the acts of your understanding and will time after time in the like manner as before mentioned, then you may be said to renew your faith.

(d) Act. 4. 12. Mat. 13. 44, to 47.

(e) Ioh. 5. 40. Mat. 23. 37.

(f) Mat. 16. 16, 17. Phil. 2. 13.

2. Secondly, Look what kinde of mirurall acts

your

your eye puts forth when you look of one thing you dislike for to behold another thing that is pleasing unto the eye: your hand when you let go a staffe that would fail you to lay hold upon another that may stand you in stead: your foot when you go from a sandy place that is ready to sink under you unto a rock or sure place where you may safely stand: your stomack or appetite when it loaths one kinde of meat, and hungers and thirsts after another: yea, and casts, and relishes it: your soul and the powers or faculties thereof when you trust your friend with, or for any thing: as your Lawyer with your estate, your Physitian with your body or the like; Look I say, and seriously consider betwixt God and your own soul what kinde of naturall acts you put forth with the parts of your body and the faculties of your soul in the particulars aforesaid: And the like spirituall acts God would have your soul to put forth when he requires you to beleeve; As for example, He would have you to look off your self, and your own services, and to look up unto Christ as the onely necessary, sufficient Saviour of souls: (g) He would have you to let go your own opinions, tears, humiliations, repentances, and righteousnesses as if you could be justified by them and to lay hold upon, or to receive Christ alone for pardon and salvation: (h) He would have you to go from your own waies, and off your own bottoms, and to come to Christ as to a sure rock and foundation for to bottom, lean, and rest your soul upon: (i) He would have you to loath and abhorre your own righteousnesse, (k) and to hunger and thirst after

(g) Isa 45.22. Zach. 12.10. Act. 4.12.

(h) Jo. 1 12. 1 Tim. 1.15.

(i) 1 Cor. 3 11. Mat. 11. 28. Isa. 10. 20. Psal. 22. 8.

(k) Isa 64.6. Phil. 3.8.

the righteousnes of Christ, yea, and to feed upon his flesh and bloud by faith: (l) He would have you to trust none (I mean neither your self, nor men nor Ministers of grace (l)) but Christ alone with, and for the salvation of your soul; (m) And indeed when God inclines and enables your soul to put forth such like spirituall acts, Then he gives you to beleeve: (n) And when God perswades you to renew those acts over and over, then he gives you to renew your faith; Therefore do not stumble at the figurative improper expressions of Scripture that set forth the spirituall acts of faith by the naturall acts of the body and minde, as of seeing, apprehending, receiving, coming, trusting, and the like; (o) But be thankfull unto God for them; For some know by them that they beleeve, that know not well by proper expressions what it is to beleeve.

(l) Mat. 5.6. Ioh 6.53. to 57.
(l) Psal. 146. 3, 4, 5. Isa 26.4.
(m) 2 Tim. 1. 12. 1 Pet. 4. 19. with Act. 4.12. Psal 22.8 Psal. 10.14. Prov. 3.5.
(n) Eph 2.1, 4, 5, 8.
(o) Ioh 6.40. Phil. 3 12. Ioh. 1.12. Mat. 11.28.

3. Thirdly, You may beleeve though you doe not well know what it is to beleeve; For faith is more known by experience then by expression; (p) None know experientially what it is to beleeve but they that doe beleeve; (q) Therefore endeavour to beleeve that you may know by experience what it is to beleeve.

(p) 1 Io. 5.10.
(q) 2 Tim. 1. 12. Rev. 2 17.

Obj. 10. *Though I desire and endeavour to beleeve, and know now in some measure what it is to beleeve: yet I cannot beleeve.*

Answ. 1. First, If you be so convinced of sin as to abhorre and condemn your self for it, and so as to see your self absolutely lost by reason of it: And if you be so convinced of righteousnes as to see Christ to be able to save you, and so as to be willing to be governed and sanctified by Christ as well as justified and saved by him:

Then

Then you doe, in my judgement, already beleeve, and I speak it unto you as one that looks to give an account of my judgement herein unto Jesus Christ.

(r) Iob 6. 8, to 11. Phil. 2. 13.

Secondly, Suppose you cannot beleeve, and that you have an evil unbeleeving hard heart within you as you mistrust your self to have: yet you have no ground to despair, and to cease to desire and endeavour to beleeve; For if you be in unbelief you are but in the same condition that beleevers were in before they did beleeve, and that God that took away their stony unbeleeving hearts from them, and that gave them beleeving hearts, can doe the like for you; (t) Therefore wait humbly and patiently on the Lord, desiring and endeavouring to beleeve untill God give to beleeve, and to know that you do beleeve, The least degree of saving faith is worth seventy years waiting for.

2.

(t) Ezek. 36. 26, 27. Gen. 18. 14. Mat. 19. 26.

Objections answered Whereby Weak Christians do suspect the truth of their faith, and Whereby they are kept from persevering in the faith.

The second sort of objections answered.

But you may object and say, *I cannot deny but I have been so convinced of sin, as to see an absolute need of a Saviour: Of righteousnesse, as to see Christ to be fully willing and able to save sinners: of the necessity of faith, so as to see it impossible to please God without faith; And God (if I know my heart) hath given me to undervalue all things in comparison of Christ: To hunger and thirst after Christ: To purpose in my heart to trust in Christ, and to cleave unto him: To make my request unto him in Christs name, by prayer*

Object. 1.

and supplication with thanksgiving: To be so affected with his love in Christ, as to desire and endeavour out of love and thankfulnes to serve him in holines and righteousnes all my daies: Yet these works have been wrought in me outwardly by such means, to wit by the history of the Scriptures and my own reasonings upon the same, and for such ends, namely more immediately for my own salvation then for Gods glory: as that I fear they are but delusions of Satan, and deceits of my own heart, and that I have not attained the faith of Gods elect unto this day.

Answ. Some of the Disciples of Christ that had faith and a work of true grace wrought in them, did think and fear that the appearing of Christ unto them had been a delusion, (t) and were tempted to suspect their faith, and to cast away their confidence after they had attained faith unfained: (u) As Satan endeavours to make those think that they doe beleeve that doe but presume: So endeavours to make those think that doe beleeve, that they do but presume; (x) To as that if the works of grace afore mentioned have been inwardly wrought in your heart by Gods Spirit though they were outwardly wrought by the means and for the ends aforesaid: Then you ought not thereby either to fear that they are delusions of Satan, or deceits of your own heart (being they are both above, (y) and contrary thereunto, (z)) Or to question the truth of your faith; For the work of Gods grace is in, upon, and by a rationall creature, and in a rationall way; God gives the soul to know inwardly by his Spirit, and outwardly by the history of the Scripture that *all have sinned, and that condemnation is come upon all,*

(t) Luk. 24. 37. to 40.

(u) Luk 22. 32. 1 Th. 3. 5.

(x) 1 Pet. 5 8.

(y) Iam. 1. 17.

(z) Luk. 22 31 32. 1 Pet. 5. 8.

(a) Rom. 3. 23. 5. 18.

all, (a) and so to reason it self to be a sinner liable unto condemnation; He gives the soul to know that *God so loved the world, that he gave his onely begotten Son that whosoever beleeveth in him should not perish but have eternall life*, (b) and so to reason a possibility of its salvation: He gives the soul to know that *without faith it is impossible to please him, that he that beleeves shall be saved, that he that beleeves not, is condemned already*, (c) and so causeth it to reason it self to beleeve by thinking of the necessity, and benefit of faith, and of the dangers and disadvantages of unbelief, or the like: He gives the soul to know *that all things are but dung and losse in comparison of Christ*, (d) and so causes it in a rationall way to prize Christ, to trust in him, and to cleave unto him: He gives the soul to know that sinners may *come boldly unto the throne of grace through Christ*, (e) and so to reason that then it may have accesse unto him through Christ: He gives the soul to know that he is glorified in the salvation of souls, and that *they give glory unto him that beleeve and live so as becomes the Gospel*, (f) and so to reason that it seeks Gods glory in seeking its own salvation, and so it comes to passe that it seeks its salvation more immediately then Gods glory; What Saints can say (I challenge the whole world of Christians) that they have alwaies sought Gods glory more then their own salvation? Happy are those self-seeking souls that seek Gods glory in their salvation!

(a) Rom. 3.19.
(b) Ioh. 3.16.
(c) Heb. 11.6. Ioh. 3.18.
(d) Mat. 13. 45. Phil. 3.8.
(e) Heb. 4.16.
(f) Ioh. 15.8. Rom. 4.20.

I am not sanctified, for corruption remaineth in me, warreth against me, and oftentimes overcomes me; so as that I am afraid I have not a justifying faith, in that I have not a sanctifying faith. Object. 2.

Answ. The people of God both in the old and new Testament that were true beleevers were in part unsanctified, (g) and had remainders of sin and corruption in them that warred against them, and that did at times overcome them; (h) So as that whatever your corruptions are and have been, if you doe not allow of them, but strive against them by complaining humbly unto God of them in your prayers, and by acting and exercising faith on Jesus Christ for that end that you might have victory over them: Then you have no just ground to suspect the truth of your justifying faith by reason of the remainders of sin and corruption, or want of sanctification; (i) It is not corruption but grace that discovers corruptions or sinfull workings and warreth against them. (k)

(g) Isa. 64. 6. Joh. 17. 18, to 21.
(h) Rom. 7. 15 to 25. 1 Pet. 2. 11.
(i) Rom. 7. 15, 24, 25. Joh. 17. 19.
(k) Gal 5. 17.

Object. 3. *I have sinned so often both presumptuously and secretly since I first began to endeavour to believe, as that I cannot but doubt whether I doe truly believe or no.*

Answ. The Saints of God both before and since the coming of Christ were overtaken after their first believing in many grosse and grievous sins, (l) both against the light of nature, and the Scriptures; (m) yea against their knowledge and resolution of better obedience; (n) So as that whatsoever your sins are and have been since your first believing, and how often soever you have sinned them over and over, though seventy times seven in a day: Yet if God give you ordinarily to order your life according unto his word, and in some measure to eschew all evil, and all appearances of evil, and to renew your faith and repentance as your sins are renewed: Then you ought not thereby to be

(l) Gen. 9. 21. 1 King. 11. 3, 4, to 11. 2 Sam 12. 7, to 13. Luk. 22. 56, to 62.
(m) 1 Cor. 5. 1.
(n) Mat. 26. 33, 35.

scrupulous

scrupulous about the truth of your faith; (o) If one beleever be to forgive another upon repentance seventy times seven in a day; (p) How oft then will God forgive a beleeving penitent in a day? Even so oft as he sinneth, and saith I have sinned and it profits me not. (q)

(o) Gal.6.16. 1 Thes.5.12. Luk.22.32. Rom.7.24, 25.
(p) Mat.18. 22. with Luk.17.4.
(q) Iob 33. 27,28.

Though I desire to perform every duty (if I know my heart) that I know God requires of me: yet my heart is so unheavenly and indisposed unto holy duties; and I am so formall, hypocriticall, negligent, rash, irreverent, secure, cold and unfruitfull in the duties of Gods worship both in publike and in private; as that I think if I had true faith it would not be thus with me, and that God will never accept of such like performances. Objct. 4.

Some of the people of God both in the old and new Testament that had true faith were both indisposed unto holy duties, (r) and negligent and secure in them; (s) Yea in many things in the duties of Gods worship they did offend all; (t) And I am perswaded all the Saints of God on this side heaven doe sometimes finde the like indispositions of heart unto, and distempers of soul in holy duties as you have even now complained of; So as that if you doe not wittingly and willingly allow of them, nor rest securely in them, but dislike them, and call upon God to quicken you, and to help you against them, and to give you a better heart, more affections, zeal, and fervency to serve him withall: And after that perform holy duties as well as you can, and look for acceptance of your performances onely through Jesus Christ: Then you have no just cause either to think your faith is not right, or that your performances are not acceptable unto God

Answ.

(r) Psal.129, 25,37.80.
(s) Mat.26. 40,43,45.
(t) Lev.5.15. Isa.64.6. Iam 3.2.

in Jesus Christ by reason of your indispositions unto, or want of affection, zeal, sincerity or the like in holy duties; (u) A beleeving sincere humbe heart, is not alwaies in a lively, holy, zealous, spirituall temper; (x) They are heavenly-minded, and in some measure disposed unto holy duties that give up their hearts unto God when they draw nigh unto him in the duties of his worship, to be put, and kept in a heavenly frame; (y) When a beleeving soul saith, I would O Lord, but I cannot serve thee as I ought: Then God saith I will accept of what thou wouldest doe for well done in and through my beloved Son in whom (with thee) I am well pleased. (z)

(u) Rom. 7. 15. 16, 17. Ps. 119. 25, 37. Prov. 23. 16. 2 Pet 2. 5.

(x) Rom. 7. 19, 24.

(y) Prov. 23. 26.

(z) Mat. 3. 17.

Object. 5. *I am so ignorant, forgetfull, and unprofitable under the means of grace as that I fear my faith is not right.*

Answ. Some of the Disciples of Christ that were accounted beleevers by Christ himself were so ignorant, forgetfull, and unprofitable under the Ministery of Christ, as that they neither knew, remembred, learned, nor beleeved such things as were necessary to be knowen and beleeved unto salvation; (a) Therefore if you so profit by the means of grace as to be convinced of your unprofitablenesse for time past, and so as to use the means of grace for the present that you might profit thereby for time to come, Then you ought not to doubt of your faith by reason of your unprofitablenesse under the means of grace; (b) If God should say unto his people, have you learned, beleeved, and practised something out of every part of my word you have read, or heard read, opened, preached, and repeared at any time? He would thereby either

(a) Luk. 24. 1. to 53. Mat. 16. 7. to 13. Heb. 5. 12, 13. Heb. 5. 9.

(b) Ioh 16 8, 9, with Luk. 17, 8. Prov. 8. 33, 36. Heb 5. 12. 6, 7, 8, 9.

make

make them speechlesse, or humble acknowledgers of their unprofitableneſſe; They truly profit by the means of grace, that thereby learn Christ, belief in him, and obedience unto him. (c)

(c) Heb. 4.2. Ephes. 4.15, to 25.

I doe not grow in grace, nor go from faith to faith, neither do I bring forth much fruit, therefore I fear I have no faith, and that I am no true Disciple of Christ. Object. 6.

The Disciples of Christ that had faith did not immediately after their first beleeving, go from faith unto faith, (d) nor sensibly grow in grace and bear fruit, being they are compared unto branches in a vine which may grow and not bear fruit, nor be discerned to grow: which may grow and bear fruit, and yet come short of others in growth and fruitfulneſſe: which may grow and bear fruit and yet not unto expectation and means; So as that if (as you are a babe, or new born babe in Christ) you desire the sincere milk of the Gospel that you may grow and bear fruit thereby: If (as you are a middle aged Christian) you can discern that you have grown for time past in the knowledge of Christ, and in your desires after him, and that you have brought forth any fruit at all, and endeavour for the present to abide in Christ that you might grow and bear fruit for time to come: If (as you are in the last age of Christianity) you grow in the purposes of your heart to cleave unto Christ, that you might bear much fruit, though you decay in your body, parts, common gifts, and in the exercise of speciall grace: Then you doe causelesſely question your faith about your not growing in grace, and not bearing of much fruit, (e) whether you be a childe, a young man, or a father

Answ.

(d) Luk. 24.25 Ioh. 15.1, to 9

(e) 1 Pet. 2.2. 1 Ioh. 2.25. Ioh 8.31 15.5,8.

(f) 1 Ioh. 2. 12 to 16.

ther in Christ; (f) If you be in Christ and do abide in him by faith then you do grow in grace though you know it not; If you grow in grace then you are ingrafted into Christ, and you will bear fruit in due time: branches out of the vine doe not grow; If you have grown in grace though for the present you rather decay then increase in grace, yet let not your heart be troubled within you: old-aged Christians may be wise children in Christ.

Object. 5.

I am so afflicted with poverty, sorrow, sickness, pains, aches, losse of friends, goods, good name, and many more such like crosses and calamities: so that I am doubtfull whether I be the childe of God by faith or no.

Answ.

Those whom Christ calls brethren, and whom the Apostle *Paul* saith the world was not worthy of, and therefore they were the children of God by faith, were hated, reviled, persecuted, imprisoned, cruelly dealt withall, (g) and so poor as that they had neither house to cover their heads, nor beds to lye in, (h) nor apparell to cover their nakednesse, nor wherewithall to eat and drink: (i) Yea they were fain, and lived as miserable sad a life, and died as lamentable cruell a death as poor creatures of mankinde could doe; (k) So as that whatsoever your afflictions are or have been, if your heart be drawn neerer unto God by them, or kept closer unto God in them, or any way made better by them: Then you doe without cause suspect your adoption and faith by reason of your afflictions; (l) There is no outward misery in life or death that ever any of mankinde met withall, but an elect beleeving childe of God may meet with the like: (m) onely here is the

(g) Heb. 11. 36, to 40.

(h) Heb. 11. 38

(i) Matth. 25. 34, to 46.

(k) Heb. 11. 37.

(l) Heb. 12. 6, 7, 8, 11, 12.

(m) Eccl. 9. 2.

the difference, as all things work together for the eternall good of beleevers: (n) So all things work together for the just condemnation of unbeleevers; (a) Those afflictions are out of love and in mercy, and doe as it were seal up unto you your adoption that give you an occasion to say It is good for me that I have been afflicted. (o)

(n) 1 Cor. 2. 9.
(a) Iude 4.
(o) Pſ. 119. 71 Heb. 12. 8.

I have so little joy in beleeving, and my soul is so filled with the terrors of God, and my heart is so troubled within me, as that I conceive if I did truly beleeve in Christ I should not be left thus comfortlesse as I am.

Object. 8.

Some both old and new Testament beleevers had the terrours of the Almighty so upon them, and the light of Gods countenance so hid from them, (p) and their hearts so troubled within them, (q) as that they had little, or no joy in their beleeving; (r) So as that if you endeavour when God hides himself from you and leaves you comfortlesse to finde out the causes of, and reasons why God leaves you, and lets in his wrath upon you, and (having found them out) endeavour the removall of them: And, if in the mean while you fear God, and do what you can in the use of all means to glorifie God by trusting in his mercy, and in his Christ for the salvation of your soul whatever be the issue of it: Then you ought not in any wise to think or imagine that you do not truly beleeve by reason of the terrors of God upon you, or want of joy in beleeving; (s) They truly beleeve that can say when the terrours of the Almighty are upon them, I am O Lord, thy creature, if thou doest fight against me as an enemie thou maiest soon kill me, and though

Anſw.

(p) Pſ. 88. 3, to 18. Iob. 19. 11. Iſa. 45 15. Iob 23 8, 9. Cant. 5 6.
(q) Iob. 14. 1.
(r) Pſ. 51. 11, 12. Iob. 14. 3, 16, 17, 18.
(s) Pſ. 88. 11. to 16. Iob 34. 31, 32 Iſa. 50. 10.

thou

(t) Iob 13.15. thou slay me, yet will I trust in thee; (t) They
(u) Ioh. 3.16, 36. shall be saved that beleeve though they have no comfort in beleeving: (u) But God will not
(x) Isa. 54.7, 8. long withhold his face from those, whose hearts cleave unto him; (x) Can a father alwaies withhold his countenance and favour from that childe that saith unto him, Father, I confesse I have offended you so as that I am no more worthy to be called your childe: yet I purpose to doe so no more; I beseech you pardon me and be not alwaies angry with me? As a father
(y) Ps. 103. 13. pitieth his children: so the Lord pitieth them that fear him. (y)

Object. 9. *I do not live by faith upon the promises, for I fear death, and that I shall want the things of this life before death, and that I shall at one time or another dishonour God by falling away and so perish for ever: Therefore I fear that I have no lively faith.*

Answ. The Disciples of Christ that had a lively faith though but a little of it, did not live by
(z) Mat 6.28, to 34. Mat. 10.28. faith without distrustfull cares and fears, either for this life, or the things thereof, (z) neither did they trust Christ in his promises without
(a) Ioh. 14.1, 2, 26. doubting and trouble of heart, either for his spirit here, or for heaven hereafter; (a) So as that if there be but a little of a new beleeving heart in you that opposes the old, fearfull, evil unbeleeving heart, and that saith unto it, God is faithfull in his promise, therefore I shall never perish, nor lack any thing in this life that is good for me: And if you side with the better part of your heart, and humbly complain of the worse part of it unto God that is able to take it away, and doe resolve in the strength of Christ that it shall be your care and endeavour while you

you live to trust in the Lord for everlasting life, though you cannot live upon his promises (as you ought) for temporall life, and the things thereunto belonging: Then you ought not to question the liveliness of your faith by reason of your not living by faith; (b) A Saint of God may trust Christ for eternall, and yet not allwaies and in all respects, for temporall life; (c) They beleeve and live by faith, and shall be blessed for ever that trust in the Lord for their souls, and for their eternall well-being in the world to come, though they cannot live upon God by faith without all doubting and distrustfull cares and fears for their bodies, and for their temporall and spirituall well being in this world.

(b) Rom. 4.18, 24,25.
Rom. 7.15, 19,24.
Ioh. 13.15.
(c) Mat. 14.30

I neither have nor ever had assurance of faith, therefore I am doubtfull whether I have any true faith or no. Obj. 10.

Some of Gods people in the new Testament that did truely beleeve on the name of the Son of God, did neither know that they did beleeve, nor that they should have eternall life upon beleeving; (d) Therefore if God have given you so to know and acknowledge Christ to be the Son of the living God as to beleeve on his name, and so as to desire to trust in him, and to rest and rely upon him alone for salvation: Then you ought not to suspect your faith of adherence for want of full assurance of faith, (e) God knows how little knowledge of Christ, and how little faith in Christ will save a soul! This I know that they are blessed that beleeve without sence and feeling as well as those that beleeve with full assurance of faith; (f) Assurance (to speak properly) is not the act but the effect *Answ.*

(d) 1 Ioh. 5.13. Mark. 9.24. Luk. 24.25.
(e) Mat. 16.17 Mat. 5.6. Ioh. 3.16.
(f) Ioh. 20.29

effect of beleeving, and the testimony of Gods Spirit in beleevers telling them that they doe beleeve; (g) They are blessed that truly beleeve in Christ though they neither know it in their life nor at their death that they doe beleeve; (h) We enjoy Christ by faith, and not by feeling. But as God hath formerly given beleevers to know the things that were freely given them of God: (i) So you may comfortably conceive that God will give you in due time (if he hath given you to beleeve) to know that you doe beleeve; Least any carelesse Christians, wicked Protestants, and temporary professors should presume upon my answers unto the later sort of objections: Therefore I would have all to know that I apprehend and conceive the second sort of objections to be the doubts of those that have such a like work of grace begun and continued in them as is mentioned in the first objection.

(g) Rom. 8. 16. 1 Cor. 2. 12. 1 Joh. 5. 10.

(h) Ps. 2. 12. Rom. 4. 6. to 13.

(i) 1 Cor. 2. 12.

Caution.

To conclude, What other doubts, fears, temptations, and jealousies you meet withall about your faith, reason with your soul, and commune with your own heart whether you have any just cause by them to question the truth of your faith, and if you have not, then your soul ought not thereby to be cast down, nor to be kept one moment of time from going on in beleeving: And if upon the examination of your self according to the word, you finde that you have just ground to suspect whether you doe, or ever did truly beleeve in Christ or no: yet you have no just ground thereby to be cast down unto despair, For if you be in unbelief you are but in the same condition (as I said before) that the beleeving people of God

were

were in, before they did beleeve: and that God, that opened a door of faith unto them, can doe the like for you. Therefore charge your ſoul in the midſt of all your fears, doubtings, temptations, and ſuſpitions about your beleeving to truſt in God, and labour your heart to cleave alwaies unto the Lord Jeſus Chriſt for the everlaſting ſalvation of your immortall ſoul: (k) wiſely improving every thing you meet withall againſt your beleeving for to further you in beleeving. Who knows how ſoon you may hereby attain the faith of Gods elect, yea, and know that you have attained it?

(k) Pſ. 42. 5, 11.

Come now (if I may ſpeak in Gods ſtead and in Gods words unto you) *let us reaſon together:* Doe you look to be ſaved? Yea. By whom do you look to be ſaved, by your ſelf or ſome other creature, by your own works, duties, and righteouſneſſe, or by the works worth and righteouſneſſe of ſome other creature? No, *But onely by Chriſt and his merit and righteouſnes*; Then you are unbottomed of your ſelf and of the creature, and ſo bottomed upon Chriſt, For you muſt be either under the covenant of works, or under the covenant of grace being there is no third condition in this world in which the ſoul can be in; And if you be bottomed upon Chriſt then you are founded *upon a rock which hell gates cannot prevail againſt*; Be not faithleſſe but beleeve it, and live by faith upon it, above Satan, ſin, infirmities, temptations, ſence, diſertions, reaſon, fears, perſecutions, troubles and doubts of all ſorts and degrees whatſoever: waiting upon God in the uſe of all means for full aſſurance of faith (For he will give it you when he ſees it moſt for his glory and your good,

When you may be ſaid to be in the covenant of grace, and ſo from under the covenant of works.

good; his time is the best time) untill he bestow it upon you; Would you not be satisfied for all your waiting in the use of all means, if Christ should say by his Spirit immediately before you give up the Ghost, *Be of good comfort thy sins are forgiven thee, and this day thou shalt be with me in Paradise?*

Now the God of all grace that works in us both to will and to doe of his good pleasure give you to beleeve, and to taste through faith how gracious the Lord is, and to desire (having tasted) as new born babes the sincere milk of the word that you may grow thereby: And work all other works of grace in you, and for you, and by you, that he requires of you for his glory and your own salvation? To whom be glory and Majesty, Dominion and Power, now and ever.

Amen.

FINIS.

DIRECTIONS FOR *The Private Worship of God*:

Divided into two parts:

The first, Shewing how private Christians are to serve God in all the parts of his Worship.

The second, Manifesting how Christian Governours and Governesses of Families are to Worship God in all the ordinary and extraordinary duties of Gods Worship.

Serving for the use of my Kindred and Countreymen in *Lancashire*, as also for all young Beginners and weak Christians who shall carefully peruse them.

By JOHN JACKSON. *M.A.*

Speciall notice is to be taken of the Preface, and of the quotations of Scripture in the Treatise following.

LUKE 11.1,2 —*One of his Disciples said unto him, Lord teach us to pray, as John also taught his Disciples. And he said unto them, when ye pray, say, Our Father which art in heaven, &c.*

London, Printed by *A M.* for *Christopher Meredith* at the Signe of the Crane in *Pauls*-Church-yard. 1648.

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BIBLIOTHECA [illegible]

TO MY Loving Countreymen in Generall,

Who desire to serve God in Spirit and in Truth:

And in Speciall to my Beloved Kinsfolk and Acquaintance at *Hatbornwast* in *Over-Wiredale*, and in other places in *Lancashire*.

Dear Friends,

Observing in the severall places where I have lived among you, and in other countries: Some to pray Popishly (even among us Protestants) the Pater-noster, *&c.* Ave Maria, *&c. and other Latine forms: Some grossely ignorantly. The Belief, the Lords Prayer, the ten Commandments,*

ments, without understanding rightly our sentence thereof: Some meerly formally, by prayers in books, or by what they have got out of books, without praying, or praising God for any thing, more then is set down in the form: Some rashly, and more formally then sincerely, without remembring that God is in heaven before they call upon him: And the most of people to be formall in holy duties; I, I say, observing these things, have given you these Directions as a help and furtherance to make you sincere in prayer, and in all other duties to God; For, I would not have you taken off, but directed in duty. And whereas I advise you to meditate of such and such things before prayer, and to take such and such words to your selves to pray with, and to follow such and such a method in keeping of a Fast, and a day of thanksgiving, and in the performance of other holy duties; My meaning is, that you meditate of those or the like things, or of those or the like Scripturall subjects; That you take those or the like words of Scripture to pray with; That you follow that or the like method in your Religious performances; For

The occasion that moved me to give these Directions.

I doe not recommend them unto you as formes for you to tie your selves unto, but as exemplary rules for you to meditate, pray, and perform duty by, that you may be taken off, from formality, and carried on to sincerity in your entrance upon, in your continuance in, and in your finishing of duty. I have not directed you to any thing to my knowledge that may limit the Spirit, or any way hinder its free workings: For the Spirit helpeth not by miracle, but by means, (a) minding us of some promises and principles of Scripture in the act of prayer, and quickning us to beleeve more, to love more, and to pray for more then we were able to think upon; and so the Spirit helpeth our infirmities in, after, and above means, but not without means, no more then it helpeth Pagans and Heathens that know not so much that there is a holy Ghost. And therefore I counsell you to make use of these and all other helps, as if you were therewith to pray in your own strength; and to trust and rely upon God for his Spirit, as if you used no means at all; And I beseech as many of you as are most against these Directions, and most for

The scope of these Directions is, to take people off, from formality in duty.

(a) Matth. 6. 9. to 14. Rom. 8 26. How the Spirit helpeth our infirmities in prayer.

Note.

forms of prayer, that you would be pleased to consider how that every time that you are solemnly to pray in your closet, you have new sins to confesse (b) new mercies to blesse God for (c) new wants to ask, which are not particularly set downe in any form of prayer; (d) So as that you cannot sincerely serve God in private by forms of prayer. I mean so as to tie your selves unto them. Thus commending the successe of these my endeavours unto God, and the benefit of them unto you, I rest,

(b) 1 Joh. 1. 8.
(c) Lam. 3. 23
(d) Matth. 6.

Your Friend,

and Countreyman,

JOHN JACKSON.

THE FIRST PART OF THE DIRECTIONS

Shews how Private Christians, Learned or Vnlearned, are to serve God in all the parts of his Worship both in private and in publike: which contains in it five Generall Directions as followeth.

The first generall Direction shews, What things you are to know before you can perform any acceptable service unto God.

First You are to know and believe these five principles of divinity, before you can expect upon good grounds to receive any thing from the Lord, that you wait upon him for, in prayer or any other duty; (a) As first, That there is a God, which is an eternall spirit, and but one in essence,

You are to know five divine truths before you can rightly call upon God.

(a) Rom. 10. 14. Heb. 11. 6.

sence, yet three in persons, Father, Son, and Holy Ghost; Secondly, That this God made you in *Adam* righteous, after his own Image, and so in a blessed condition. Thirdly, That you sinned in *Adam*, and so lost the Image of God, and became subject to curse and condemnation. Fourthly, That God hath not left you, in that cursed sinfull condition you are fallen into, but hath out of his meer love given Christ to be made a curse, to free you from that curse you have deserved, by the breach of the Law. Fifthly, That when God draws you to come to him by his Christ for salvation, with an humble acknowledgement that you have sinned, and it profits you not, and with a resolution to live to him, that then you may, and ought to come boldly to him, through Christ, as to your heavenly Father in Christ with confidence to receive from him, what you ask of him for Christs sake, that is according to his will, (b) Nevertheles use all diligence to know all such things, as may further you to sanctify God in your drawing nigh unto him, in the dutyes of his worship, As first what God is, not only in his nature, and in the Trinity of persons: but also in all his holy attributes, (c) that you may alwaies act your graces upon him by them, and carry your self towards him sutably unto them, in your worshipping of him; Secondly, who, and what you are, that you should have liberty to serve God, to wit, sinfull dust and ashes, (d) in your best estate, as you are in your self; Thirdly, what the worship of God is, namely a tendering up unto God, by Jesus Christ, that honour, homage, and

The proofs of the six first answers in the Catechisme proves these five Truths.

(b) Iob 33. 27. Iohn 6.44. Matth. 6.9. Luke 13.18, 19 Heb. 4 16. 1 Ioh 5.14. You are to endeavour to know other particulars that you might sanctifie God in your drawing nigh unto him.

(c) Ex. 34. 6.7 Neh. 1.5.

(d) Gen. 18. 27.

and respect, that is due from the creature unto the Creatour; (e) By which discription you may know what duties in these following directions, are parts of gods worship (for some of the duties that I have directed you in, are not parts, but furtherances and helps to Gods worship) To wit, Prayer, hearing of the word, receiving of the Sacrament, and that in a speciall manner, because honour is immediatly tendered unto God by Jesus Christ, when these duties are rightly performed; Singing of Psalms also is a part of gods worship, in that, praise and glory is thereby immediatly given unto God. (f) And when you perform any of these holy dutyes aright, then you may be said to worship God; yea, when you read the word in private, or meditate upon it, or talk with others about it, or when you instruct others in it, by way of Catechizing, or examination or the like; you worship God so far as you do depend upon him for such grace and mercy for your self or others, through these duties, as these duties, creatures, or ordinances, you have to deal with, are not able of themselves to convey to you; Furthermore, when you love God, beleeve in him, fear him, rejoyce in him, obey him, or perform any duty to him, or for his sake, unto any of mankind, whether they be meer naturall creatures, or Christians by name, or in deed or in truth; Then you worship God, so far as you honour God in them, and rely upon him for grace, to do or receive some good by these duties that tend unto his glory. (g) Fourthly, The natute of the duties you are to perform, that you may accordingly prepare for them;

(e) Rom. 1. 24, 25, 23, 25. Ephes. 2. 18.

Note these things about the worship of God.

(f) Ps. 115. 1. Eph. 5. 19. 20.

(g) Acts 13. 48. Rom. 4. 20. Matth. 5. 16.

them; Though all duties be little and weak in themselves, yet they are great and weighty as they are means appointed of God, through and by which we are to receive the choicest mercies, that ever God bestowed upon his creatures; as prayer by Gods appointment is the great ordinance of God, whereby we have communion with him in this world, and whereby we receive from him what ever we want for this life or a better, so farre as it is for his glory and our good; yea it is the greatest of duties, in that all things are sanctified by it; (h) Hearing is the great Ordinance of God, whereby the whole counsell and will of God revealed in the word, is made known unto us; (i) The Sacrament of the Lords Supper is the great Ordinance of God for our remembrance of Christ crucified; (k) They that remember little of the many things they have heard of Jesus Christ and him crucified, may see all in this holy Ordinance, yea, and receive all in it by faith that Christ hath purchased. Fiftly, the manner how you are to perform holy duties, not ignorantly nor doubtfully, but knowingly, being perswaded in your heart that God requires them of you; (l) Not rashly and inconsiderately, but reverently (fearing with a filiall fear, least you should offend God, (m) and preparedly, (n) so as that God may have that honour from holy duties as is fit for a God to have: (o) Not proudly, but humbly: (p) Not prophanely with the love of any sin in your heart, (q) but purely, with a heart not only habitually, but actually sanctified: (r) Not slightly as if you did despise the Ordinances of God, (s) but solemnly

(h) 1 Tim. 4 5.

(i) Acts 20. 25, 26, 27.

(k) 1 Cor. 11. 24.

Observe these generall rules about the manner how you are to perform holy duties.

(l) Rom 10. 14 14. 23.

(m) Ps. 89. 7.

(n) Iob 11. 13, 14.

(o) Rom. 1. 17.

(p) Luke 18. 13 14.

(q) Ps 66. 18.

(r) Lev. 10. 3. Psal. 93. 5. 1 Pet. 3. 15.

(s) Mal 1 6 1 Thes. 5. 20.

lemnly having high thoughts of God and of all the duties of his worship: (s) Not distractedly by lodging of vain, worldly, unseasonable, impertinent thoughts in your heart, (u) by wispering, gazing, listening, or doing, or minding any thing, besides the duties of Gods worship you are about; but intentively (x) exercising all the faculties of your soul, and all the gifts and graces of Gods Spirit upon, and about God and his worship: yea, and the parts of your body about the service of God, so farre as bodily exercise is therein required: Having your eyes in the time of hearing upon the man, or the book of God, (y) your ears attentive to the voice of God in man; (z) your eyes in the time of prayer upon God in heaven, or upon the helt of your own heart, as unworthy to look up to heaven: (a) Not hypocritically with your body only, and the outwardly actings thereof, (b) but sincerely with your soul and with all that is within you: (c) Not formally, but powerfully with inward actings of grace, as well as with outward actings of zeal, holinesse, or the like: (d) Not wearily, as if the duties of Gods worship were a tedious and a grievous thing, (e) but mightily with all your strength of intention, and affection: (f) Not securely and sleepily, (g) but seriously as becomes the worship of God in hand: (h) Not slothfully and lasily, (i) but laboriously, (k) following hard after God, (l) and endeavouring to give him all the glory you can, grieving that you can give him no more, desiring to give him infinite glory sutable unto his infinitenesse: (m) Not in your own name as if your duties

(s) Isa. 6. 3. to 6. Psa. 84. 5.
(u) Psa. 119. 113. Ier. 4. 14.
(x) Act. 26. 7. Deut. 4. 12.
(y) Luk. 4. 20
(z) Rev. 2. 11.
(a) Luk. 18. 13.
(b) Mat. 15. 7. 8. 9.
(c) Iob. 4. 24. Mat. 22. 37.
(d) 2 Tim. 3. 5.
(e) Am. 8. 5. Gal. 6. 9.
(f) Luk. 10. 27. Deut. 10. 12.
(g) Mat. 26. 40. 41.
(h) Mar. 4. 24
(i) Rom. 12. 11
(k) Iob. 6. 27
(l) Psa. 63. 8.
(m) Psa. 69. 9

duties were your righteousnesse, or requitalls for benefits received, or amendments for faults or sins against God, or as your propitiations for your sins, or impulsive causes to move God to be gracious unto you: but in the Name of Christ, leaving your services with him to be tendered unto God: (n) closing all the solemn duties of Gods worship alwaies with a giving up of your self, and of all you are and have, unto the Lord, to be at his disposall for his glory; (o) Sixtly, what the rule is that you are to perform holy duties by, not your own will and phancy, nor mens inventions and precepts: but Gods word, you are to perform duty just so as God would have you in his word. (p) Seventhly, for what ends you are to serve God, not for self ends (q) that your secret sins might thereby be covered, that you might have the praise of men, nor meerly that your conscience might be satisfied: But for high ends (r) that you might honour God, that you might have communion with him, and grace from him, to honour him withall; Acquaint your selves with these particulars as you are able to bear them, that you may understandingly remember them, and be in some measure fitted to serve God at any time, so as to sanctifie his name by your rehearsing of them in your heart as you fall upon duty.

(n) Col. 3. 17.

(o) Psa. 37. 3.

(p) Mat. 15. 3. 9. Gal. 6. 16.

(q) Phil. 2. 21. Mat. 6. 24. Joh. 5. 44. Zac. 7. 5. 6.

(r) Pro. 15. 20. 1 Cor. 10. 31. Psa. 42. 1, 2.

The second Direction discovers to you after what manner you are daily to serve God, as also how you are to perform sundry and divers holy duties as you have opportunity and liberty thereunto, although you be not daily called unto them.

SEcondly, The particulars afore mentioned being known, understood, and mixed with faith: Come to Christ in the Gospel, not only to be saved by him, (a) but also to learn of him how to serve God in spirit and in truth, (b) and particularly how to pray, so as to sanctify God in Prayer: and being Christ that hath taught you how to pray, hath not tied you to a form of prayer, (c) but given you a perfect pattern to pray by; Therefore use all means, to understand the meaning of the Lords Prayer: for it containeth whatsoever you can ask at Gods hands, or give him thanks for; And pray daily after this manner, which (I conceive) is but materially, as Christ hath taught you; First, Every morning after you have awaked with God, (d) and before you go about the works of your calling, or after you have separated your thoughts from the world, and devoted your self for the time unto God; (e)

(a) Mat. 11. 28. Ioh. 6. 37. Heb. 7. 25.
(b) Ioh. 4. 24.
(c) Mat. 6. 9. Act. 4. 24. to 31.

How you are to premeditate and pray every morning.

(d) Psa. 139. 18.
(e) Psa. 5. 3. Dan. 6. 10.

Consider

Consider first what the great and dreadfull God of heaven, (r) and your mercifull and gracious father, hath done for you, his poor sinfull creature at all times, particularly what he hath done for you, the night and morning past; Secondly, wherein you have sinned against heaven, and before the Lord, generally at all times, particularly the by-past night or morning, either in your dreams, thoughts, speeches, actions, omissions of, or failing in duty; Thirdly, What you would have God to do for you the day following (if you might have the desire of your soul, which ought alwaies to be according to Gods will) (s) for our King and his Kingdomes, the Queen, and her Royall seed; For the Magistrates, the Ministers and all in Authority; For all the Saints in generall, and particularly for the congregation and family you belong unto; Now your own spirit in the act of meditation (if you have a Gospel like spirit as every real Christian hath) (t) is able through the help of the spirit of Christ, and the word of God to tell you what those mercies are you are to praise God for, what those sins are that you are to confesse and bewail, and what those wants are that you are to intreat the Lord for Christs sake to supply. Fourthly, Consider that there is ability and free mercy enough in God, (u) and righteousnes and grace enough in Christ to assist you in all the duties of Gods worship, to pardon all your sins, to cleanse you from them, and to supply the wants of you, yours, and all Gods people, above what you are able to ask, or so think how you should ask; (x)

(r) Psa. 104. 34. Eccl 5. 2.

(s) 1 Joh. 5. 14.

(t) Rom. 8. 9.

(u) Rom. 10. 12. Ephes. 3. 1 Pet. 2.

(x) Eph. 3. 20 Heb. 7. 25.

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These things being thought upon (as they may in a minutes time) Humbly kneel before the God and father of our Lord Jesus Christ, (l) and ask his spirit, (m) casting your self upon him for it; And then praise the Lord for all his mercies, above all, for the Lord Jesus Christ, particularly for the mercies of the by-past night and morning; Humbly confesse and bewail your sins of all sorts, particularly the sins of the night and morning past: Fervently pray (exercising all the faculties of your soul, and all the gifts and graces of Gods spirit, in the very act of thanks-giving, confessing and prayer) for pardon of, and power against your sins, for faith, repentance, and all other graces necessary unto salvation, especially for a sufficiency of grace to honour God withall, the day following: And for a supply of all your wants, that are according to Gods will, that either you, or any you are to pray for, stand in need of; And so commit your self and services unto Christ, to be tendered unto God, (n) beleeving that God will accept them in him, and that he will give you what you have asked according to his will (if you use all lawfull means, for the obtaining of the same) when it is most for his honour and your good, (o) and that his peace shall possesse your soul all the day long, if you walk with God in your calling, (p) and worship him continually in your heart; For you may love God, and fear him, in the midst of all your worldly businesses, and pray in your spirit unto him, and obey him, and trust and rejoyce in him, (q) and further others to do likewise; Yea,

(l) Psa. 95.6. Eph. 3.14.
(m) Luk. 11.13. 1 Joh. 1.9. Iam. 5.16. to 19.
(n) Rev. 8.3.
(o) 1 Joh. 5.14.
(p) Phil. 4.6. 2 Chro. 15.25. Joh. 14.22.23.
(q) Psa. 62.8. 1 Thes. 5.16.

while

while you sit at your work, when you walk by the way, when you lie down, and when you rise up, you may either be teaching of others (if there be any with you) or learning of others, (c) you may either be doing or receiving some good that is for Gods glory, and the furthering of your own, or the salvation of others. Remembring alwaies after, or about the time when your prayer is ended, to take notice not only of your defects, and failings in prayer, to be humbled for them, and of the sufficiency of Christs righteousnesse, (which is yours (if you beleeve it) and alwaies the same (s)) to cover them: (t) But also of your inlargements, to be thankfull unto God for them; being then and ever mindefull of the need you have of Jesus Christ even in your best estate, (u) that is, when your heart is enlarged, your faith strengthened, your conscience eased, your soul comforted, and as it were ravished with the light of Gods countenance lifted upon you.

(c) Deut. 11. 19. Eph. 4. 29.

(s) Heb. 13. 8. Rom. 4. 3.
(t) Rom. 4. 7.
(u) Phil. 3. 1. to 19.

And being you and every one may and ought to search the Scriptures, (h) Read therfore or meditate daily of such a portion of Scripture, (having read and studied the Scriptures quoted in the Catechisme) as may inform, or minde you of your awaking with God, (i) of the mercies you are daily and continually to blesse God for, (k) of the sins you are daily to bewail, (l) of the wants of your self, and of all men you are daily to make known to God, (m) of the promises of audience, (n) assistance, (o) acceptance, (p) of justification, (q) sanctification, (r) and salvation, (s) that you are to act

(h) What subjects of Scripture, you are often to read or meditate upon.
(i) Psa. 119. 147.
(k) Psa. 104. 1 to 35. Psa. 22. 9. 10.
(l) 1 Joh. 3. 4. Psa. 51. 3. 4. 5
(m) Phil. 4. 6.
(n) 1 Joh. 5. 14. 15.
(o) Luk. 11. 13
(p) Eph. 1. 6
(q) Heb. 10. to 23.
(r) Joh. 3. 16.
(s) Rom. 10. 13.

act your faith on, before, at, and after prayer: of the expressions you may use (if need be) in your entrance upon prayer, (t) in your confessions, petitions and thanksgivings: of the carriage of your self, to God and man, in the calling you are in, or intended to be of: (u) of the carriage of your self in all relations you are, or may be in: (x) of the carriage of your self, when you are alone, (y) or in company whether of superiours, equals, inferiours, ignorant, knowing, wicked, civill, hypocriticall, sincere, weak, or established Christians: (z) of the carriage of your self, when things fall out by providence unexpectedly well, or ill with you, (a) of the carriage of your self, in your lying down, to take your rest: (b) of the manner how you are to order your heart, conscience, time, talents, and all your thoughts, speeches, senses, affections, and actions at all times, to wit, so as that thereby you may glorify God, (c) Such Scriptures (I say) as are of these or the like subjects you are to read, or to meditate upon untill you be well instructed therein: to which kinde of Scriptures you may be further directed either by your table in your Bible, or by your Minister, or any neighbour that is an able Christian, Read afterward, the Bible, (d) in order that you may understand both the history, and scope of the holy Scriptures, marking all things therein, but more especially the things that concerns your self, As for example, when you read any part of Gods word, Consider in, or after your reading of it, whether there be any thing in it, that instructs or teaches you where you are ignorant

(t) Hos.14.2.

(u) Mat.7.12.

(x) Phil.1.27.

(y) Heb.13 Psa.139.1.to 24.

(z) Mat.5.16.

(a) Iob 1.21. Rom.8.28.

(b) Psa.4.8. Psa.139.3. Pro.3.24.

(c) 1 Cor.10. 31.

(d) 2 Tim.3. 16. What thing you are chiefly to observe in the word in or after you reading or hearing of it. 2 Tim.3.16. Phil.4.8.

norant that you may learn it, beleeve it, an practise it: That discovers or reproves any o your sins either of judgement, or of practise whether of commission, in thought, word, o deed, or omission of, or failing in duty, tha you may renew your faith and repentance whereby they may be pardoned for time past and subdued for time to come: That further confirms, or comforts you in beleeving, tha you may beleeve as God inclines you t beleeve by his word and spirit, and go fro faith to faith, as the righteousnesse of the Go pel is revealed unto you: that you may kno the mysteries of the kingdome of heaven, an the deep things of Christ that may establish yo in beleeving, as God gives you to know an understand them: That you may make Go the joy of your salvation: as he gives you t rejoyce in him; Meditate I say of these thing in, or after your reading of the word, tha you may not only apply it for time present as I have now shewed you, but also that yo may hide it in your heart, or write it in a book for time to come, whereby you may be kep from your iniquities, that you are apt to b overtaken in, when you are tempted there unto: Take the like course (as you have op portunity) after you have heard the word read opened, preached, repeated, or spoken of b way of catechizing, or conference: For me ditation after this manner is the life of a means next unto Jesus Christ, and makes a you have read, or heard (through the help o the spirit) to be your own: yea it helps yo to give God his own, that is, the glory that

Pro.2.2. Psa.119.18. Isa.42.23. Iam.1.22.

du

due to him from these duties; For your main drift in reading and hearing of the word, should be to know the will of God, for that end that you might honour God in doing it, and in suffering it in every thing as it shall be required of you. And before you enter upon this exercise, think of your many sins by reason of which God might give you over to a reprobate minde, (e) and consider that you cannot teach your self without the spirits teaching, nor know the minde of God in the word, but by the spirit of God that did indite it, (f) and so desire God for the Lords sake to pardon your sins, to pour out his spirit upon you, and to help you thereby to understand, remember, and to profit by the word, (g) And after you have read and pondered upon the word, and seriously considered what a mercy it is to have Gods word to read and meditate upon, (h) to receive any benefit by it, (i) to have a heart and a desire to obey it, (k) blesse God for his good word, for any good you receive thereby, and for any inclination you have of walking answerable unto it, (l) and pray to him for the continuance and encrease of the same unto you, which you may do in your morning and evening prayer, if this exercise be immediatly before.

Mat. 7. 24. to 28.
Ioh. 13. 17.
(d) Mat 28. 2.
(e) Rom 1. 28
(f) 1 Cor. 2. 14.
(g) 1 Cor. 12. 7.
(h) Psa. 147 19. 20.
(i) Mat. 11. 25.
(k) Deut. 8. 10. Eze. 36. 27.
(l) Phil. 2. 13

How and upon what subjects you are some times to meditate.

Sometimes in stead of reading and meditating upon the word, ponder upon one of these or the like subjects; (m) First ask your self (For set meditation is a talking with ones self) whether you truly beleeve in the Lord Iesus Christ, (n) Secondly whether you have added to your faith, since, as you conceive, God gave you to beleeve, vertue, knowlege, temperance,

(m) Psa. 42 5. 11. Psa. 119. 97. 99 Psa. 104. 34.
(n) 2 Cor. 13. 5.

perance, patience, godlinesse, brotherly kindenesse, charity, (o) Thirdly, whether you conceive that God may say of you (as he said of Iob) that you are perfect and upright and one that feares God, and eschewes evill, (o) Fourthly whether you dare die, or can die with comfort, in the present condition you are in: (p) And if your answer to your self be negative, then be the more diligent in the use of all means that you may beleeve, and add those graces to your faith, and be upright, and prepared for death: But if your answer to your self, be affirmative, then be thankfull to God, and incouraged therewith to beleeve more, to grow in those graces you have added to your faith, to be more sincere, to be more desirous to be dissolved, and to be with Christ: or if you be unable to meditate and to speak with your self about these subjects, then have recourse to your minister, or to some able experienced Christian that they may confer with you about them, and the estate of your soule making your requests to God before and after your meditation of this kinde, by prayer and thanksgiving, according to the nature of the subject you are to meditate upon: As for example, when you are to meditate whether you unfainedly beleeve in the Lord Iesus Christ, or no? Consider that you cannot know it, but as God shall give you to know it (q) that when you do know it, you cannot of your self make a sanctifyed use of it, that your sins are and have been such, as might provoke God, to withhold the knowledge of it from you; After that desire God for the Lords sake, to forgive you your sins,

(o) 2 Pet. 1. 7, 8.

(o) Iob. 1. 8.

(p) Phil. 1. 23. When and in what cases you are to go to your Minister or to some experienced Christian for resolution. See the conclusion of the exposition of the right answer in the Catechisme.

(q) 1 Cor. 2. 12. How you are to premeditate and pray before your set Meditation upon any subject.

sins, to give you to know the grace he hath given you, if you have received any, if not, to give you grace to beleeve, and thereby to give glory to him, And if after your meditation, you finde that God hath given you by it to know that you are in unbelief, so as to quicken you to beleeve, or to know that you are in the faith, so as to move you to thankfullnesse and perseverance in it; Then praise God for the means and his blessing upon the same, whereby you come to a sanctified knowledge of your self, and pray to God to give you more and more grace to make a sanctified use thereof, Or if you remain doubtfull after your meditation, then consult with others, about your condition according to the advice already given you.

That you are to attend, and how you are to attend family duties.

And seeing it is meet and equall, and the bounden duty of Christian people that live together in one house, to bless God together for those mercies they enjoy together, to be humbled together for those sins they sin together, to endeavour together to know that God they professe together, and to pray for those mercies together, that they would enjoy together; (r) Therefore be conscionably carefull to attend family duties at all times as you have opportunity; And as you goe to attend duty, endeavour to take off your heart and thoughts from all things below, (s) and to set them upon things above; praising God in your heart, as God is praised in words, confessing sin in your thoughts with sighs and groans, as sin is confessed in words, and praying in your spirit for what is prayed for in expressions so farre as you

(r) Act. 10. 2.

(s) Col. 3. 2.

understand them to be according to Gods will; (t) Attending the word with an approved heart to God, that you desire to know, and doe, and suffer his will in every thing. Beleeving that you shall have what you ask of God, that is according to his will, as if you did nothing but pray and beleeve: (u) and endeavouring in the use of all lawfull means to obtain what you pray for, (x) as if your praying and beleeving would avail you nothing. Willingly consenting together to watch over one another, and to observe each others waies for one anothers good: and mutually to perform all those duties that your relations calls you unto, and in such a manner as becomes a Christian family, that belongs unto the great Family of heaven. And when you are to partake of any of the good creatures of God, for the strengthning and refreshing of your body, (y) consider that you are lesse (through your sins) then the least of Gods mercies, (z) that the creatures are sanctified by the word of God and prayer, and that they can doe you no good without Gods blessing; for you doe not live upon meat and drink alone, (a) but upon Gods blessing in the use thereof: After that pray to God for Christs sake to pardon your sins (in your spirit, if alone, in words if in company, and if you be called thereunto) and so to bless the creatures to you, as that you may thereby be better fitted in body and minde to serve him in your place: And when you have refreshed your self with the good creatures of God, call to minde that your meat, (b) and appetite, and the refreshings you receive thereby, are all blessing

(t) 1 Cor. 14. 16. See the next Direction about the manner how you are to sing Psalmes.
(u) Mar. 11. 24
(x) Matt. 4. 7. 1 Cor. 12. 12, 13, 14, 25. Phil. 2. 4. Heb. 3 13.

How you are to premeditate and pray at meal times.
(y) 1 Tim. 4. 4, 5. Act 27. 35.
(z) Gen. 32. 10.
(a) Deut. 8. 3.

(b) Psal. 104. 27, 28.

sings of God that you cannot of your self walk worthy off: Then give thanks to God for your meat, and stomack, and for the comforts you receive thereby, (c) and desire of God for the Lords sake to give you grace to improve them, and all other mercies for his glory. And when at any time you have an opportunity to hear the word preached, upon any occasion; (d) commune with your own heart (that you may be prepared to hear, so as to glorifie God) before, or at the time of your going to attend the word, what your iniquities are by reason of which the word might be made unprofitable to you, and that the word will not profit you without Gods blessings (e) And pray to God to blot out your sins, to give you a sound judgement, an honest, and good heart, and so to blesse the word to you as that you may profit by it; And behave your self so in hearing (hearing the word, then and alwaies, as the word of God, with an appetite to it, and a heart open to receive it, that you may believe it, and obey it; yea hear it as an Ordinance of God for the conveying of some spirituall good to your soul: and as seriously as if God spoke it immediately from heaven,) and attending all duties then performed, as one that is zealously desirous to glorifie God before all the people, by your reverent and holy behaviour, (f) and so, as one that desires to have communion with God, while you are waiting upon him. And after you have heard the word, either be thinking of it, or speaking about it, that you may understandingly remember it, and apply it, and so receive benefit by it; (g) And what good (up-

(c) 1 Thes 5. 18.

How you are to carry your self before, at, and after your hearing of the word.

(d) Pro. 8. 34. Iohn 10. 27.

(e) 1 Cor. 3. 7.

1 Thes. 2. 13. 1 Pet. 2. 2. Prov. 2. 1, 2. Rom. 10. 13. to 18. 1 Pet. 2 19.

(f) Lev. 10 3.

(g) Mark 4. 19. to 24.

on your calling of it to remembrance) you finde you have received, be thankfull to God for it, (*h*) and humbled for your failings, and pray that God would strengthen you through Christ to improve it for his glory, your own comfort and the good of others.

(*b*) Col. 4 2.

How you are to behave your self before, at, and after your solemn conference with the Saints.

And when you are called to spend some time in holy conference (*i*) among your neighbour Christians, not in a scismaticall, but in an humble manner to edifie one anothers souls, and to further the publike Ministery; call to remembrance about the time of your meeting, what your scruples are, wherein you are wounded in your conscience, or troubled in your spirit, or what you would have of God in that ordinance: What your sins are and have been, by reason of which you might live and die, under wrath and terrour: and how insufficient men, and means of grace are to confirm or strengthen you in the faith without the grace and strength of God; (*k*) And intreat the Lord to discover your doubts and scruples to you, to take away your sin, to give you what you would have of him (as the occasion of the meeting is) so farre as it is for his glory and your good, and to make your conference and meeting a means to bring you nigher unto salvation. And when you are met together, make your complaints, reveal your doubts, render a reason of the hope that is in you, make known the estate of your soul so farre as God hath given you to know it, or appoint some other to doe it for you, and joyfully receive satisfaction by them, as from the Lord; (*l*) Answering the questions in meeknesse of spirit whether they be for, or a-

(*i*) Luke 24. 14, 15. Heb 3.13: Psal. 16. 3. Mal. 3. 16. Heb 10.25. Jude 20.

(*k*) Eph 1.19. 20.

(*l*) Luk. 22. 32.

gainst

gainst you, that are propounded to you for your good; and speaking your experience, and what you know and beleeve (as you have opportunity and liberty) for the setling and establishing of others; And so carry your self throughout the whole exercise, as one that is desirous to have peace spoken to you from the Lord, as one that would be cured of a doubting, unbeleeving heart, as one that would doe, or receive some good, that your meeting together may be for the better, and not for the worse: And after the end of the conference, and your calling to minde what God hath done for you, and what you have done against heaven and before the Lord; Magnifie the Lord for any thing he hath revealed to you for the establishing of you in beleeving: Blush, and be ashamed before him for your failings, and beseech him for the Lords sake to help you to give glory to him in beleeving, and living so, as becometh the Gospel of Christ.

And when God shall be pleased to perswade and inable you to write a Diurnall (for you may use your Christian libertie herein as God shall incline, and fit you hereunto; it is indeed the dutie of every Christian to observe the providence of God, (*m*) but it is not the dutie of every one to make a book) of the passages of his providence for a memoriall of his dealings with you and yours, (*n*) and for your furtherance in a holy life. Before you begin it, take speciall notice (having sought God for a blessing upon it) of the manifold providence of God over you, yours, the Church of God, the Nation, the King, and all in authority, at all times

(*m*) Psal. 107. 1. to 43.

(*n*) Ex. 17. 14. Numb. 33. 2. How a Christians Diurnall is to be made.

times, when, and in all places where you have lived, as you are able to remember them, or can any way be rightly informed of them: As of (o) publique mercies, by blessings or deliverances, (o) Ex.13.3. Exod. 16.33. (p) or of private mercies, concerning your self, as about your parents, who, and what they were: Of the time, means, and manner of your conversion to the faith: (p) Of your temptations since, and issue out of them: (q) Of Gods helping you to pray, and hearing your praiers: Of the promises you have made unto God in time of sickness, danger, and adversity, or upon any other occasion, of amending your life, and of performing such and such duties unto God or man: Of the protestations and covenants you have taken upon any solemn occasion at any time, and upon what grounds you have taken them: (r) Of Gods love in Christ cleared up unto you, or withdrawn from you: (s) Of Gods providing for, and preserving of you and yours: (t) Of Gods delivering you from, and out of danger, sickness or the like: (u) Of the men, means and instruments of your temporall and spirituall good; (x) Orderly writing down (when you begin your diurnall) the most remarkable things thereof; And afterward observe daily (setting down in your book the most considerable things thereof) the carriage of God in his way of mercie and wrath: (y) to the Churches of God, to the Nation, the King, and all in authority: to your self, as of the sensible presence, and absence of Gods favour to you in Christ: Of your temptations, and the grace you had to resist them: Of your being overtaken in presumptu-

(o) Ex.13.3. Exod. 16.33. (p) Act.2.36, to 42. (q) 2 Cor.12. 7. (r) Ps.116.1,2. (s) Ps.30.7. (t) Ps.22.9.10 (u) 2Cor.1.10 (x) 2 Tim.1. 16,17,18. (y) Neh.9.7, to 38.

ous

ous or secret sins, that you have promised, and praied against: (z) Of your overcoming your own iniquities and those you are most prone to commit: Of Gods discovering to you the truth, and growth of your grace: (a) Of Gods helping, and hearing you in prayer: Of the full purposes of heart you have had in time of sorrow, sickness and trouble, and of the vows you have made therein, or upon your undertake of a great journey or the like, of laying aside such and such sins, of performing such and such duties to God and man: of the protestations and covenants you have taken, and of the time when, and of the reasons why you took them: Of Gods care over you and yours, in preserving of you, in providing for you, in delivering you from, and out of trouble, sickness, and sorrow, in raising up instruments for your temporall, and spirituall good. Mark (I say) these and all the fearfull judgements of God upon severall sorts of sinners, by strange and suddain death, and all other observable passages of Gods providence, and the remarkable circumstances thereof, as of the places you have been brought unto, and how, and when: writing them down in your book, that when you are tempted, deserted, and given over to a doubtfull unbeleeving heart, and that when you have no heart, nor soul to dutie, either to beleeve, pray, or live to God: You may be (by your viewing over your diurnall) quickned to faith, praier, humiliation, thanksgiving and obedience; and inabled to speak by experience, of the wonderfull providence of God, (b) and as it were the news of heaven, and of

(z) Ps. 19. 12, 13. Ps. 51. 3, 4.

(a) 1 Cor. 2, 12.

How and when a Christians diurnall is to be made use of.

(b) Ps. 77. 11, 12. Ps. 106. 7. to 47. Ps. 107. 43.

of the whole world of your ſelf (*e*) to Gods glory, and the edifying of your ſelf and others.

(*e*) Pſ. 22. 9, 10 2 Cor. 11 24. 1033.

And being you are continually to pray, day and night, in proſperity, and in adverſity, in health and ſickneſs, and at all times, while you live, when you are troubled about any thing that poſſibly God may grant, and that you ſee your ſelf and others to ſtand in need of. (*d*)

(*d*) 1 Theſ. 5. 17. Phil. 4. 6.

How you are to premeditate andd pray upon all occaſions.

Therefore as often as you are moved to pray, either outwardly by occaſions and friends, or inwardly by the ſpirit of God, and your own heart: Minde your ſelf of your many ſins, that might provoke God to deny you every thing you are about to ask, and of the power and willingneſſe of God, for Chriſts ſake to beſtow more mercies upon you, then you are able to ask, (*f*) and think of every thing that may further and quicken you in the duty of praier, according to the circumſtances of the occaſion, that moved you thereunto (For every occaſion of ſolemn praier (Yea we are helped by the ſpirit, to pray in our hearts continually, by our thinking of a ſin, of a miſery, of a want, of a promiſe, of a mercy, &c,) miniſters an occaſion of premeditation, (*g*) every premeditation before prayer of our ſins, of Gods mercy to us, of a word and promiſe ſutable to the occaſion of our praying, and of the circumſtances of the occaſion it ſelf, miniſters matter of confeſſion, humiliation, interceſſion, ſupplication, and thanks-giving) And then pour out your ſoul, before the Lord, as he ſhall by his ſpirit help your infirmities; And if you be inclined (For you may uſe your

(*f*) Eph. 3. 20.

Obſerve theſe things about premeditation.

(*g*) Eccl. 5. 2.

Chriſtia

Christian liberty herein) in time of sickneſſe, or danger, or upon any weighty cauſe, to make a ſolemn vow unto God, beſides thoſe implicite promiſes you make every time you call upon God, of amending your life, for to teſtify your hearts unfained deſire to walk with him, and to uſe all means whereby your heart might cleave unto him: Conſider before you make it, whether you be in a capacity to keep it, through the help of Gods grace, and whether the matter of the vow be according to Gods word, if not, you ought not in any wiſe to make it; Conſider alſo before you vow unto the Lord, the greatneſſe of your ſin, by reaſon of which God might ſo give you over to ſin and Sathan, as to break all vows and cords aſunder, The inſufficiency of a vow in it ſelf, to help you to perform a duty you are ſlack in, or to keep you from a ſin you are prone unto: The inſufficiency of your ſelf to pay your vow when you have made it, then deſire God for Chriſts ſake, to pardon your ſin, to incline you to make that vow (if it be for his glory, and your good) that you are moved unto, to inable you through Chriſt to keep it, and to make it inſtrumentally helpfull (for a vow is but an help to Gods worſhip, and not a part of it) for to obtain the end for which it was intended: And ſo ſolemnly vow unto the Lord, taking notice of the time, and of the occaſion thereof, and if in proceſſe of time, you finde that God gives you in ſome meaſure to keep it, and that he makes it ſucceſſefull unto you for the end for which it was made. Then return thanks unto God anſwerable unto the ſucceſſe thereof;

When and how you are to make a vow unto God for amendment of life or the like. Eccl. 5.4.5. Deut. 23.22. How you are to premeditate and pray before you vow a vow unto the Lord.

How you are to obſerve the effect of your vowing and what duties you are thereupon to perform

thereof; But if otherwise you finde that you have broken your promise (as every one doth in part) and that your vow is unhelpfull unto you, for that purpose for which it was made; Then be made hereby humbly sensible of your sinfullnesse and insufficiency to any good work or word, and moved hereby to value and esteem Christ; and to put forth new acts of faith on him, that through him you may be strengthened to do all things. Phil. 4. 13.

How you are to premeditate and pray every evening.

Lastly as you begun, so end the day with God, and make him daily after this manner your *Alpha* and *Omega*, (k) In the evening as you have convenient time and place, solemnly call to minde what God hath done for you, yours, or any of his the day past, wherein you have transgressed the law of God, or disobeyed the Gospel, by committing of evill in thought, word, or deed, therein forbidden, or omitting of, or failing in dutie therein required. what you would have God to do for your self the night following, for your friends, for all his people, (i) particularly for the Churches and kingdomes wherein you live, and therein for our King, and all in Authority, how able the Lord is to supply all your wants: After that, give glory to God for his mercies, humbly confesse your sins, asking what you want for Christs sake, in your spirit, if not in expression; and so commit your self to God, and be not faithlesse but believe that his peace shall possesse your heart, (k) in the night season as well as in the day time; And as you did awake: so go to your rest with thoughts of God, and say; *I will lay me down and sleep in peace, for thou Lord* (l) Psa. 4. 8.

(k) Psa. 55. 17.

(i) Eph. 6. 18. 1 Tim. 2. 1, 2, 3.

(k) Phil. 4. 6.

only

only makest me to dwell in safety(l).

Thus acquaint your self with God by praier and meditation, twice every day at least, and walk not as a stranger towards him, with whom you look to dwell for ever: (m) But be much in Gods worship, that you may be more and more acquainted with God. It is a sweet thing (and it ought to be our delight, (n)) to live with or nigh good people, Much more to live with or nigh a good God, as they do that walk humbly with God, in the sincere performance of the duties of his worship; (o) And let me tell you that you will be inexcusable unto God, if you do not worship him by praier twice every day at least, as morning and evening, because you have nothing ordinarily to hinder you from it; How will you excuse your self (Let your conscience answer) from being one that forgets God, who is the giver of your life, (p) and time, (q) and of all you are and have, (r) and of purer eyes then to behold any iniquity, in any creature to allow of it, (s) If you do not worship God morning and evening, for some small continuance of time by prayer, confession, and thanks-giving, Gods glory requires it, your soul hath need of it, that it might be more and more acquainted with the Lord, and that it might receive more and more grace from him to glorifie him withall.

(m) Ioh.17. 3 Thes.4.17.

(n) Psa.16.3.

(o) 2 Cro.15. 2. Psa.34.18. Psa.145.18. Iam.4 8. You will be inexcusable if you do not worship God twice every day at least.

(p) Psa. 55.19 Act.17.28.

(q) Mat.6.11

(r) Iam.1 17

(s) Hab.1.13

The

The third generall Direction shews how you are to prepare for, and to keep holy the Lords day.

THirdly, As you are daily to worship God; So in a speciall manner on the first day of the week, most properly called the Lords day, (a) because Jesus Christ did institute it in the room of the seventh day, to be kept holy by his people under the new Testament, as a day of thanksgiving for their redemption through him; (b) and therefore you are to be mindefull of it (c) before it come, generally every day, so as to carry your self each day, as you did on the Lords day, I mean so as becometh holines: So as to appoint no meeting that day about your worldly businesse, either of pleasure or of profit; so as to prepare (if you be in communion with the Saints in that Ordinance) for the Lords Supper when it is administred; And (calling upon God for his assistance therein) if upon strict and impartiall examination of your self, (d) you finde that you understandingly know the answers of the ten questions in the Catechisme, or such like principles of Religion, and the nature of, and the end for which the Lords Supper was ordained; to wit, for a continuall remembrance of Christs love in laying down his life for you: (e) That you have been, and be still perswaded and inabled to come to Christ, to cleave to him, and to trust and relie upon

(a) Rev. 1. 10.

(b) John 20. 19, 26. 1 Cor. 16. 1, 2. with 1 Cor. 11. 23. Ps. 118. 22. to 25.

How you are every day to prepare for the Sabbath.

(c) Ex. 20. 8.

How you are to examine your self before the communion

(d) 1 Cor. 11. 28.

About your knowledge.

(e) Luk. 22. 19.

Faith.

upon him alone for salvation, with purpose of heart to live to him: (*f*) That you so repent, and loath your self for your sins, in the sence of Gods love, as that you resolve in the strength of Christ to leave them: (*g*) That you humbly desire forgiveneſſe of those you have offended, and as heartily forgive, and love those that have offended you (though they should not forgive, nor love you) as you desire to be forgiven and to be beloved of the Lord: (*h*) That you desire Christ for nourishment for your soul, more then your ordinary food for your body, and hunger and thirst after union and communion with him; (*i*) Then you may be said to have knowledge, faith, repentance, charity, and a desirst after the Sacrament in truth, and so to be in some sincere measure prepared (if you renew those graces) for the receiving of the Lords Supper, yet notwithstanding this you are to try and examine your self (if you be able) according to the clearer rules of triall set out by divers able men of God (*k*), and to meditate upon your present sins, temptations, wants of, and weaknesses in grace, and of the sufficiency of Christ, signified and sealed in the Sacrament to help you against the power of sin, and the temptations of Satan, and to furnish you with a supply of grace that you want wholly or in part. And if you know of any wicked unworthy persons, in that Congregation you belong unto, that are (through want of Discipline) admitted to the Sacrament, then do you admonish them once and again, and after that (if they reform not) tell the Church of them, and if the Church continue

(*f*) Ioh. 6. 44. Ioh 3. 16. Psal. 2 12, Repentance

(*g*) Iob. 33. 27. Rom. 7. 24. Pro. 28 13. Charity.

(*h*) Mat. 5. 12. Mat. 5. 24. Desire after the Sacrament.

(*i*) Iob. 23. 12

(*k*) See Mr Rogers and Mr Dikes upon the Sacrament.

(*l*) 1 Cor. 1. 30.

See the conclusion of the directions about a private fast. How you are to carry your self towards wicked persons that are through want of discipline admitted to the Lords table.

to be remisse, and do not cast them out, then clear your own soul by professing against their sin, and by telling them that they ought not to receive; And if after this they do come to that Ordinance (through the neglect of the Church) you may (notwithstanding their presence) receive the Sacrament, without being made partaker of their sin, Because it is not the meer presence of the wicked at the Lords table, that can or doth leaven or defile you, but your not doing your duty unto them, that is, your not endeavouring by all means to have them cast out.

Mat. 18. 15. 16, 17. Psa. 101. 3. 1 Tim. 5. 22.

1 Cor. 11. 17. & 34.

1 Cor. 5. 6, 7.

How you are the day before to prepare for the Sabbath.

And as you are generally every day to prepare for the Lords day: So especially the day before (m) that you may order your earthly affairs in such a manner (for no worldly businesses are to be done on the Christian Sabbath, that may be done conveniently the day before, or left undone untill the day after (n)) as that thereby you may be neither kept from, nor interrupted in your sanctifying of the day: and so, as that you may have some more time to read, and meditate upon the word, and to pray, for the preparation of your heart, for the sanctifying of the Lord and his day, and for the performance of all the duties thereof, then ordinarily you have other evenings. And by how much the service of God is to be preferred before the service of man: by so much the more you ought to be carefull to rise earlier on the Lords day, then on other daies: And after your early rising, and communing with your own heart, what mercies God hath bestowed upon you, yours, or any of his, the week, night,

(m) Exo. 16. 22. to 31.
(n) Exo. 20. 11. 12.

How you are to begin it.

or

or morning past, or from the foundation of the world to this time: (o) what iniquities transgressions, and sins, you, yours, the Saints, or any of mankinde living, have sinned against heaven and before the Lord, the week, night, and morning past, or at any time, at, or from the fall of *Adam*, hitherto: (p) What your wants, the wants of yours, and all Gods people are: That your God can supply them: Blesse God with your soul, and with all that is within you (q) for election, creation, redemption, vocation, adoption, justification, sanctification, for the hopes of glorification you apprehend your self, or any you are to praise the Lord for, to have, and for all mercies, particularly for his mercies to you the week, night, and morning past: Mourn with godly sorrow for your own, and the abominations of others, more particularly for your own iniquities of the by-past week, or Morning (r), cry mightily to God for a supply of all your wants (s), especially for those spirituall blessings in heavenly things, you see your self to stand in need of, for a blessing upon his word, sacraments and ministers, particularly for a blessing upon your own minister (t) and the ordinances you are to partake of that day, and for a heart to serve him sincerely to his glory, your edification and comfort, and the good example of others; Next, look to those worldly businesses that are of meer necessity, and that belong unto your present relations (u), Or if you have none, either betake your self again to praier (intreating the Lord to give you to beleeve, and to know that you do beleeve, to clear up his love

(o) Psa 63. 6 7. 2. 3. 4.

(p) Rom. 3. 23

(q) Psa 103. 2. to 6. 1 Thes. 5. 18. Eph. 5. 20.

(r) Psa. 22. 5. 6.

(s) Mat. 7. 7.

(t) Col. 4. 3.

(u) Mat. 18. 1. to 14.

to you in Christ, to beget and keep a holy and an heavenly frame of heart in you, that his Sabbath may be a delight unto you(u)) or read and meditate of something that may quicken you to beleeve that God so loved you as that he gave his Christ to die for you x, and to rise again for your justification y; But remember so to order and end your works of necessity, and private devotions, as that you may take some small portion of food if need be, and be afterward in due season at the publike worship. And as you goe with the Master of the Family, and the rest of your house, or with any other, to the place where Gods name is publikely recorded, either be thinking, or speaking (z) of something that may further your self, and others to sanctifie the Lord in your hearts; And as the Minister begins to perform duty, so begin you in a holy manner to attend, or if he have begun, join with him and the people (having sought God in your heart, to help you therein) in that dutie they are ented upon; (a) behaving your self so in that, and in all other duties of Gods worship, as that you may hold forth your acknowledgement of Gods holinesse, that by your carriage the Lord may appear to be a holy God. And as you hear the word then, or at any other time, or place, mark, as all things, so especially the things that concerns you, (b) that instructs you, where you are ignorant, that reproves you, where you are sinfull, that exhorts you, where you are negligent, that opens your understanding, that inclines your will, that humbles your heart, that comforts your soul, that quickens you to beleeve, and love, and

(u) Isa. 58. 13 Psa. 84. 10.
(x) Gal. 2. 20.
(y) Rom. 4. 25 See the second branch of the second part directions about your attending your own Pastour. Aow you are to behave your self in your going to the publike worship
(z) Isa. 58 13 Psa. 42. 1, 2, 84. 1, 2, 4, 6, 10. In your entrance upon it.
(a) 1 Cor 14. 33. 1 Pet. 1. 15. 16 In your hearing the word.
(b) See the Second direction about the mannerhow yau are to make use of the word when you read it, or near it.

to

o live to God, that you may apply it, as you were before directed.

And when ever you hear the word, remember to hear it without respect of persons, and as an ordinance of God for your souls good, and think not better, nor worse of it, because of the person that speaks it, (c) but *prove all things, and keep that which is good:* (d) And as the Minister prayes, confesses, and gives thanks to God with outward expressions: So do you pray, confesse, and praise God with your soul, and all that is within you, saying *Amen* in your heart, to every full-sentence thereof, (e) and with your voice also at the close of the dutie, be it prayer, or praise.

(c) 1 Thes. 2 13.
(d) 1 Thes. 5. 21.
In your attending all manner of prayer.
(e) 1 Cor. 14. 15. 16.

And as you are called upon to sing Psalmes, endeavour then, and at all times when you are about to sing alone, or among others, to understand the matter of the Psalm that is to be sung, (f) and approve your heart to God, that you desire so to glorifie him, and so to exercise your grace in your heart, and so to teach and admonish your self and others, (g) in the time of singing, as the matter of the Psalm you are to sing, doth direct you: As for example, The matter of the first Psalm shews the happinesse of the godly, the unhappinesse of the ungodly, and doth direct you to blesse God, and to exercise your grace in your heart, and to instruct your self and others by beleeving in your heart, and singing with your voice, that the godly are blessed, and that the wicked are cursed: And indeed when you sing with understanding to your self and others, that they are happie that walk with God, and that they are

In your singing of Psalms.
(f) Psa. 47 7.
(g) Col 3. 16.
Note well this example of the manner how you should sing Psalms.

cursed that walk contrarie to him: Then you praise God, and the way of God, and the law, and people of God, and then you teach your self and others, the matter of the Psalme: and you may then in the act of singing (if God give you grace so to doe) exercise your grace of faith, in beleeving that the godlie are in a blessed estate, that the wicked are in a cursed condition: your grace of humilitie, in humbling your self before God, that you have been wicked and ungodlie: your grace of praier, in desiring God for the Lords sake to give you grace to cease to be wicked, and to learn to be godlie: your grace of godlie fear, in trembling least Gods wrath should be poured out upon you, if you should any more sin wilfully against him: your grace of spirituall joy, in rejoycing that God hath given you to allow of his law, to account it just, holy, good, to take delight in it in your inward man, to wish and desire to obey it: your grace of internall new obedience, in resolving with full purpose of heart to have respect to all Gods Commandments; And thus you are to sing *Davids* Psalmes with *Davids* understanding, and with *Davids* spirit, and with grace in your heart to the glory of God. (h)

How you may exercise grace in your heart in the act of singing of Psalms.

(h) Psa. 47. 7. 1 Cor. 14. 15. Eph. 5. 19.

And when the Sacrament of Baptisme is administred, look up to Heaven for the infant with the Minister and the Congregation, and humble your self before the Lord that you have not so given up your self unto him, nor so walked with him as you are bound to do by your Baptisme (i) renewing your Covenant with him to walk more uprightly before him, (k) and beleeving

In your beholding the Sacrament of Baptisme administred.

(i) Iob. 42. 6.
(k) Iob. 34. 31. 32.

beleeving that you shall as verily be cleansed from sin, sanctified and saved by the blood of Christ sprinkled in your heart by faith: as verily as you were baptized, or behold others sprinkled with water at their Baptisme; For it is a sign and a seal thereof unto you (l) And when you are to receive the Lords Supper with those who do in an orderly Gospel way hold communion at the Lords table: As you behold the bread broken and the wine poured out, remember with godly sorrow the greatnesse of your sin that pierced Christ even to the shedding of his hearts blood, (m) and call to minde the great love of God, not only in giving of Christs body and blood for the nourishment of your soul *: But also in giving of that Sacrament to be a sign and an assurance thereof unto you *, Remember (I say) this love of God with all thankfulnesse to him, and holy joy in him, expressed for the present in your love to him again, in your resolution to serve him in holinesse and righteousnesse all your daies (which is a reviewing of your covenant) in your distributing to the poor according to what God hath given you; And beleeve that God will as verily give his Christ to you for the strengthening and refreshing of your soul by his flesh and blood, and for the perfecting of his grace begun in you (p) as verily as the minister gives out the bread and wine for you; for they are not only a sign, but a seal thereof unto you, yea, beleeve that you and the Saints shall sit with Christ in his Kingdome as verily as you sit together at his table, for your sitting and fellowship together is a signification thereof

(l) Rom. 4. 11 12. Col. 2. 13. 14.

In your receiving the Sacrament of the Lords Supper.

(m) Zac. 12. 10. Isa 53. 5. 1 Pet. 2. 24.

(n) Joh. 3. 16. Joh. 6. 53.

(o) Heb. 6. 17, 18.

(p) Joh. 5. 32. 32. 54. to 57.

Luk. 22. 26. to 31.

unto you; And as your eye puts forth a naturall act in beholding (that is the bread and wine) your hand in taking, your mouth in eating and drinking, your stomack in digesting whereby the elements are made one with your body: So let your soul put forth spirituall acts of faith (as it did at your first beleeving) in beholding of Christ crucified, in receiving him withall his merits and the good things he hath purchased, in eating, drinking, and digesting the flesh and blood of Christ whereby Christ and your soul may be made as one; And as you behold, take, eat, and drink the bread and wine, do not only meditate of the horrible nature of sin, and of the wonderfull love of God, (as you were even now advised) but also of every thing that is suitable to the Ordinance that may set your faith awork, and all other your graces; As namely, how that Salvation is to be had by a Mediatour, as well as by Gods mercy: That Christ was truly and verily man, as well as God, That Gods justice is infinite in that nothing cold satisfie it but the blood of his only begotten Son: That your soul naturally is in a desperate lost estate, in that nothing could redeem it but the blood of Christ; your soul cost no lesse then the life of Christ: that God is ingaged not only to give Christ upon your beleeving and repenting: but also to give you to beleeve and repent, being the Sacrament is a seal of the Covenant of grace. Think I say of these things in the time of your receiving, and exercise your graces upon them, in the act of meditation: that you may give glory to God in your drawing nigh unto him in this holie

How you are to act Faith in the time of receiving. 1 Cor. 10. 16. 17.

How and upon what you are to meditate in the act of receiving. 2 Cor. 11. 14.

Ioh. 10. 15.

holie ordinance of his; And as you return from the publike Ordinances either be pondering upon the word with your self [q], or speaking of it with others [r], that you may understandingly remember it, and make a holy improvement of it [s], And after you in private considered well how gracious the Lord hath been to you in the means of grace, how you have come short of his glory and your duty in serving of him [t], and what you would have him to do further for you by his word and ordinances you have partaked of, Then glorifie God for his free grace and goodnesse to you, be sorry for the sin of your holy duties, and beseech him for Christs sake to help you more and more to understand the word, and to bring forth fruit with patience to his praise; And (having given thanks) as you tast how good the Lord is in your meat and drink, endeavour to make the word to your self in your thoughts, to others in your conference as delightsome to your souls as your ordinary food to your bodies [u], And (thanks being given to God) either be meditating of the works of God, or of the word of God to Gods praise and your comfort [x], or thinking of something whereby you may give an account of your profiting to the Governour of the family [y], or to any that shall demand it [z], Attending family duties in a holy manner as you have been already shewed, And if there be no family exercises betwixt Sermons, then either betake your self to reading, meditation, secret prayer whereby your communion with God may be increased or unto holy coference with those whom you may edifie, or by whom you may be edified that your

(q) Luk. 2. 19
(r) Luk. 24. 14. to 18.
(s) Luk. 8. 18. In your return from the publike Ordinances, and as you abide at home.
(t) Iam. 3. 2.
In your eating, drinking, conference, preparation for, and attention unto family duties.
(u) Iob. 23. 12
(x) Psa. 77. 12 Psa. 119. 148.
(y) Heb. 13. 17
(z) 1 Pet. 3. 15.

your gifts and graces, and the profit you receive by the publike Ordinances may be improved to the uttermost for the honour of God and the good of one anothers souls. Take the like course in the evening and alwaies after your hearing of the word, when it is not improved in the family where you live, by repetition, examination, conference, or the like exercise. And so behave your self in your going again to the Church, in your performing of duty while you abide there, in your return from thence, as you have been directed for the former part of the day: and so as that you may glorifie God before all the people by your godly carriage in all the duties of his worship [a].

In your return to the publike Worship again, and continuance at it.

(a) Mat. 5. 16.

And being the Discipline of the Church, for admonition, excommunication, and absolution, is to be exercised when the Church is met together [b]; Therefore as soon as God shall enlighten you of it, submit to it as to the Ordinance of Christ for the destruction of the flesh, that your soul may be saved in the day of the Lord [c]. And so behave your self with godly fear in your assenting to the censuring of others, and in your being under the censure of the Church as you know or may know God in his word requires you, and so as that you may appear to God to be willing to do or receive some spirituall good thereby to his glory. And take this day, if it may be with conveniencie, or any day when occasion is offered unto you, to admonish them that are scandalously sinfull [d], to make and maintain peace among your disagreeing neighbours [e], to visit the sick and them that be in any distresse of body or minde, administring

(b) 1 Cor. 5. 4. In your submitting unto and acting in the Discipline of the Church:

(c) 2 Cor. 5. 6

In your performance of Christian duties to others, after the publike is ended.

(d) Mat. 18. 15 to 18.

(e) Mat. 5. 9. 1 Cor. 6. 1. to 9.

ministring to them temporall, or spirituall things according to their necessity, and your ability[f]. Seeking God for a blessing upon these duties in your heart, if not in expression, with those you perform them unto: But remember so timely to finish these duties as that the necessary earthly affairs belonging to your place may be seasonably looked after, and so as that you may be prepared for, and be in due season at Family duties: Attending them in a holy manner as you were after directed; Afterward whether you meditate, or pray alone, or talk among others about the word and ordinances you have partaked of: whether you teach others or be taught of others: whether you eat or drink or whatsoever you do, do all to the glory of God[g], and to the edifying of your own soul, and the souls of others[h], submitting then and alwaies to all the holy means of God which the chief of the family or any other shall use with you for the saving of your soul[i]: And as you are more knowing then others in the family, Take those that are ignorant apart every Lords day, or any day as you have opportunity, but more particularly on those Lords daies when the Governour, or Governesse of the family omit to perform those duties unto them, for to instruct them, and to communicate such knowledge unto them as you conceive may be most for their edification: beginning and ending every such like duty with prayer and thanks giving, that you may upon warrantable grounds expect Gods blessing upon the same; Likewise as you are more ignorant then others, so to those that are knowing

(f) Mat. 25. 35. to 39.

In doing all that you do in thought, word and deed, in a holy manner to Gods glory.

(g) 1 Cor. 10. 32.

(h) 1 Thes. 5. 11.

(i) Eph. 6. 1, 2, 3. 5. Gen. 18. 19. with Eph. 6. 5. Heb. 5. 13.

2 Tim. 2. 2. Luk. 16. 32. Iam. 5. 20. 1 Thes. 5. 11.

knowing in your family not only on the Lords day, but any day as you have liberty, and ask of them such things as you are ignorant of, or doubtfull about, and such things as are necessary for you to beleeve and practise; And when you are at any time deprived of the publike Ordinances, or necessarily kept from, or interrupted in your sanctifiing of the Lords day: (as you may many manner of waies, as namely by your being appointed to stay at home about necessary businesse, by your being sick, weak and unable to go to the publike, or the like) Spend so much of the day as conveniently you can prayer, reading, meditation, and singing of Psalms; And endeavour to get that knowledge by your attending family exercises, and by your conference with those that were ot the publike: That others got by their attending upon the publike Ordinances; And in the evening sometimes before you take your rest, after you have remembred as well as you can what God hath revealed to you, and done for you the day past, what the sins of your holy duties have been, and what you would have of God (that is able to do more for you, then you are able to ask) for your self, yours, and all Gods people the night following; Make your requests to God by confession, praier, and thanks-giving, and so leaving your self with God, you may both lie down in peace, and sleep with confidence that the Lord will make you to dwell in safety *, The fourth Commandement is a generall proof for all the duties I have advised you to perform in your preparation for, and in your keeping holy the

Pro.2.3.4.

(k) Psa.4.8. Note this generall proof.

Lords

Lords day [l], for the substance of the Commandement remains the same for ever [m], though the circumstance of time be changed (and as it is probably conceived by Christ himself [n], from the seventh unto the first day of the week, in that we might honour the Son as we honour the Father; (*) in keeping the first day of the week, holy unto the Lord, not only in remembrance of Gods goodnesse unto us in the creation, and of his love unto us in promising and sending of Christ, through whose blood we have redemption: But also in memoriall of Christs love unto us, who so loved us as that he died for us [p], and rose again as that day for your justification [q]. And if you either neglect any of the duties I have advised you unto, if conveniently you may perform them: or the Ordinances that conveniently may be had, or fail in the performance, or partaking of them, Then you break the Commandment by omission, and if you do the contrary, you transgresse the commandement by commission.

(l) Exo 20. 8. to 12.
(m) Mat. 5. 17 18.
(n) Ioh. 20. 19. 26. Rev. 1. 10.
(o) Ioh. 5. 23.
(p) 1 Ioh. 3. 16.
(q) Mat. 16. 9. Rom. 4. 25.

And that you may make conscience of sanctifying the Sabbath in the performance of those holy duties, I have advised you unto; consider first, how that the time of the Sabbath (which begins (as it is probably conceived) in the morning of the first day of the week, immediatly after the midnight of the seventh day of the week, and continues untill next morning, immediatly after midnight) is a part of that worship, homage, and honour which you owe unto God (r) and which you ought to spend in Gods service (so far as the infirmities of your nature, and your necessary occasions will permit

mit you) from the dawning of the day untill late in the evening (t) Secondly how that one dutie is a help unto another; Your choicest duties in the morning are a preparation for Family duties, and as it were a setting of your heart in a holy frame: your family duties are a preparation for the publike worship, and as it were a keeping of your heart in a heavenly frame; And all the duties that you are to perform at, and after the publike worship, are but an improvement of the publike; Thirdly, how that by holy duties God is honoured, your communion with God increased; such graces also as ordinarily you want conveyed unto your soul, and such as you have, especially your knowledge increased day by day; So as that if you improve to the uttermost every Lords day, and the means of grace you partake of thereon, after that manner as I have shewed you, and for those ends God hath appointed them, you will be thereby in due time made wise unto salvation, though you have neither private nor publike helps or means of grace in the week season.

The fourth Direction declares unto you, how you are to Worship God in the extraordinary duties of Fasting and Thanksgiving, both in your Person alone, and in the Family and Congregation you belong unto: As also in ordinary duties, as you are in more relations then ordinarily private Christians are; This Direction likewise shews you how you are to behave your self, as you are in an unmarried condition, and contains in it solutions to divers cases of Conscience, as you may see all along the margent.

FOurthly, When you are called to keep a private Fast (and have liberty thereunto) betwixt God and your self (a) either by reason of a judgement fele (b) feared (c) or deserved (d) or by a blessing desired and expected (e) Remember it the evening before so as to end seasonably your worldly businesse (For you are not only to abstain from all manner of food (so far as your body will bear it) but also from worldly thoughts, speeches, and actions, and to keep the whole day in manner of the Sabbath holy to the Lord (f) so as to meditate of the occasion that moves you to seek God by praier and fasting, and of the present sins you live

(a) 2 Sam. 12, 16.
Mat. 6. 17.
(b) Isa. 22. 12. 2 Cron. 7. 14.
(c) Est. 4. 16.
(d) Ion. 3. 4. 5
(e) Judg. 20. 27. 28.
How you are to prepare for a private fast.
(f) Lev. 23. 27 28 to 33.
Est. 4. 16.
Isa. 58. 13.
Exo. 33. 4.

live in, that you may afflict your soul for them, (g) and so as to seek God in your evening prayer for the preparation of your heart thereunto, according to the occasion of the Fast; And after your timely rising, and thoughts of Gods goodnesse to you the night past: seriously call to minde how great and terrible the Lord is, with whom you have to doe (h): how good and gracious the Lord is and hath been unto you notwithstanding your by-past and present sins, iniquities, and transgressions (i) how sinfull he, she, or they are and have been (if you be to keep a fast for another, whether a friend, a family, a town, a county, or a kingdome) notwithstanding the riches of Gods goodnesse unto them: How ready God is (through his free mercy in Christ) to pardon, spare, deliver, save, and blesse those with the blessings of this life and a better, that unfainedly repent and beleeve (k) and what the mercies and blessings are that you would have God to bestow upon you, yours, or any of his; This being done pray earnestly for a spirit of grace and supplication, whereby you may perform an acceptable fast to the Lord (l) humbly confessing your sins of all sorts (m) with their severall aggravations that make you and those you are to seek God for (according as the day of humiliation is for your self, or some other) unworthy of what you would have, whether it be the obtaining of a blessing, or the preventing, or the averting of a judgement; And crie mightilie to God for pardoning, and healing grace (acting faith on the promise as you pray) and more especially for what the occasion

(g) Lam. 3. 4. Isa. 58. 5. How you are to begin it.

(h) Dan. 9. 4. 2 Pet. 2. 4. to 10. 1

(i) Neh. 9. 6. to 38.

(k) 2 Cro. 7. 13, 14. Psa. 130. 4. Ezek. 33. 11. Act. 10. 43. Act. 16. 30.

(l) Zac. 12. 10

(m) Neh. 9. 2. Psa. 32. 5.

occasion of the Fast calls you unto. After that, read, or meditate upon some part of Gods word (*) that may most dispose you to humiliation, and that is most suitable unto the businesse of the day: and endeavour more particularly to finde out the sins of your self, and those for whom you chiefly seek God, more fully acknowledging your iniquities with deep humiliation; and praying more fervently for pardon, help, and deliverance from evils felt, feared, or deserved, and for the obtaining of the blessings that you, and yours desire and stand in need of. And as soon as you have again reviewed your own sins, and the sins of those for whom you fast and pray: Renew your humiliations, acknowledgments of sin, supplications for all sorts of mercies you stand in need of: particularly be importune with God for to give you, and those for whom you make your prayers grace and strength through Christ to break off your iniquities with righteousnesse, that the good things you desire may not be withholden from you because of them (*) And having considered what God hath done for you while you have been waiting upon him in prayer and fasting: How you have failed, and come short of Gods glory and your duty: what your sins are that you have not been humbled for to this day (†) what the wants of your self are, and of those you are to pray for, conclude the day with a return of thanks according to what you have received, with an humble acknowledgement of your failings: with a full purpose of heart in the strength of Christ (‡) to lay aside every sin,

How you are to go on in it, in reading or meditating upon the word (s) Neh. 9. 3.

In prayer.

In renewing your Meditations and Prayers.

(o) Ier. 5. 25.

How you are to end a private Fast by Meditation. (p) Isa. 44. 10

By prayer and thanksgiving. (q) Phil. 4. 19.

and to take up every duty, and so to have respect to all Gods Commandements: with a determination to relieve the poor (r) according to what God hath given you, or if you be a receiver, to approve your self unto God that you have a willing minde thereunto: with praier for all men, particularly for the Governours, and the governed of the family, town, and kingdome where you live, and for such mercies as the day was set apart for; and so commit your self to God, and be confident that God will bring to passe what is for his glory, and his peoples good, (s) And if your private fast be about the estate of your soul, that you might know whether you be under grace and Christ, or under sin and Satan (t) Then take speciall notice of the present sins you live in, of the grace you want, of the evidences you have of salvation, and of the severall things that make you to doubt your condition (u) that you may look up to God day and night for help therein, That you may thereby in processe of time sensibly discern the decay of the old man sin in you, and the increase of the new man Christ, and the graces of his spirit (x) The removall of your doubts and the clearing up of your evidences for heaven (y) Take the like notice of the estate of your soul, when you receive the Sacrament of the Lords Supper.

(r) Isa.58.7.

(s) Psa.37.5. Pro.16.3.

(t) 2 Cor.13. 5.

What you are to do if your private *Fast* be about the estate of your soul.

(u) Phil.3.12 1 Cor.10.12.

(x) 2 Cor.4. 16.

(y) 2 Pet.1.5. to 13.

Note. How you are to begin and end a Family or a Congregationall Fast.

And when you are called by the like occasion to fasting and prayer in a Family, or in a publike Congregation (z) So prepare for it, and so begin and end it in your closet as you did your private fast, and with enlarge-

(z) Zac.12.12 Act.14.23.

ments

ments according to the occasions of the day: And let your whole carriage be such in all the duties of the day, whether it be in a family, or in a congregation, as that you may appear unto God and man to be of a contrite and humble spirit (a) Preparing your self (if you be called to exercise in a family fast) according to the occasion of the day, and the nature of the duties you are to perform.

How you are to carry your self throughout the day.

(a) Isa. 57. 15.

And when God shall be pleased to give you that you sought him for: let your thanksgiving be answerable in some sincere measure to Gods mercies, and to his return of your praiers ordinary and extraordinary (b) And in keeping of a private day of thanksgiving, be mindefull of it the evening before, that you may timely lay aside your earthly affairs, so as that you may have a better opportunity then you have other evenings for the preparing of your heart for it by reading and meditating of such things as are suitable to the occasion of the day, and by importuning the Lord in your evening praier, for a thankfull heart for Gods goodnesse to you; And after you have awaked right early with the Lord, and solemnly meditated (according to the occasion of the day, be it for your self or some other) of the generall and particular causes you have to be thankfull through the free grace and goodnesse of God to you, and yours; To be humbled through the sinfullnesse of your natures and lives: To call upon God for the preparation of your heart to that heavenly duty of thanksgiving, through the insufficiency of your self either to pray to God for what you want, or to praise him for what

(b) 2 Chro. 32. 25.

How you are to prepare for a private day of thanksgiving.

How you are to begin it by Meditation.

By praier and thanksgiving.

How you are to proceed in it by reading and meditating upon the word.

(c) Neh.8.8.

By renewing your meditations.

Prayers.

And thanks, givings.

you do receive from him; Make your requests to God by confession, praier, and supplication, with thanksgiving in all humility, and joyfulnesse of heart, Then read (but remember that the necessary worldly businesse of your place be seasonably looked after) or meditate upon some part of Gods word (c) as may quicken you to give God the praise that is due to his name; And after you have in a serious way reviewed over all your sins that makes you and yours lesse then the least of Gods mercies. And all the mercies that you, yours, or any of Gods people have received from the Lord. Pray fervently to God for Christs sake to blot out your sins, to subdue your iniquities, by reason of which he might deprive you, and yours of all the mercies you do injoy both for your bodies and souls, and pour out all manner of curses upon you in the room thereof; And praise the Lord with your soul, and with all that is within you for all his mercies, above all for his Christ, that is the greatest cause of thanksgiving that ever was or can be given to the sons of men (d) particularly for those blessings you set the day apart for: intreating the Lord for Christs sake to give you, yours, and all his to make a right use of his mercies, speaking to your self afterward in Psalms, and Hymns, and spirituall songs, singing and making melody in your heart to the Lord (e) delighting your self with the good creatures of God more then at other times (f) So as that you be not carnall, but spirituall therein, setting forth the praise of Gods bounty and goodnesse to you in your food, or apparell, liberty, livelihood,

(d) Luk.2.10 to 15.

By singing of Psalms.

(e) Ep.5.19. Iam.5.13.

(f) Est.9.22. Neh.8.10.

lyhood, and in all you are and have; Causing your poor, sick, hungry, naked, distressed, disagreeing neighbours, especially those that are more visibly Saints, and those of your own kinred (g) to blesse God with you, and for you, in visiting, feeding, cloathing, releeving them, and in making and maintaining peace and concord among them (h) Or if you be a reciever, and not giver, manifest the willingnesse of your minde to give, if you had it, in giving your heart to God (i) in devoting your self to his service; And learn to be contented with your condition; (k) when God sees you fit to improve more for his glory, you shall have more; (l) Humble your self therefore under the mighty hand of God, and cast your care upon him (m) and then be confident that he will never leave, nor forsake you (n) And in the close of the day after you have seriously considered that you have more and more cause to blesse God, that the life of thanks-giving consists in a holy life (o) that your bypast and present sins, might provoke God to take away his mercies from you: or to curse them to you; that you cannot of your self walk worthy of the riches of Gods goodnesse towards you; (p) Inlarge your self in due and solemn thanks-giving for all mercies but more especially for the present occasion you have of giving of thanks: Spread forth your confessions with shame and confusion of face: pray for the Churches of God, the King, the State, and for the continuance and the increase of Gods goodnesse to you, yours, and to all the Saints, as need shall be; And promise and resolve in

By setting forth Gods Gods praise with all you are, and have.

(g) 1 Tim. 5. 4. Gal. 6. 10.

(h) Mat. 25. 34. to 41. Mat. 5. 9.

(i) Pro. 23. 26

(k) Phil. 4. 10.

(l) Psa. 34. 9. 10.

(m) 1 Pet. 5. 6, 7.

(n) Heb. 13. 5

How you are to conclude a private day of thanksgiving.

(o) Psa. 50. 23

(p) 2 Cor. 5. 5

the strength of Christ to lay aside all your sins, to take up every duty you know, or may know God requires of you, and so to order your own conversation, and to further others so to order their life, as that you may by your good example cause your heavenly father to be glorified, (q) And when in like manner God shall give you an opportunity and a call to keep a day of thanks-giving in a family, or in a Congregation: Let your preparation for it, and entrance upon it, and conclusion of it, be such, or to the like effect, as you have been directed to prepare for, to begin, and end a private day of thanksgiving. And so behave your self in all the duties of the day as one that is desirous to have God to inhabit your praises (r) and as one who zealously covets to be skilfull in the heavenly work of Saints and Angels, who are wholly taken up in the divine praises of God, and will be for ever and ever. Preparing your self the Evening or Morning before (if you have a call to perform some of the duties of a day of thanks-giving kept in a Family) according to the business of the day, and the nature of the duties you are to perform, and in such a manner as may be most for Gods honour, and your mutuall comfort.

(q) 1 Pet. 2. 12

How you are to behave your self in your closet betwixt God and your self, in your preparing for, and in your beginning and ending a day of thanksgiving, in a Family or in a Congregation.

(r) Psa. 22. 3.

How you are to prepare for a day of thanks-giving in a Family if you be to exercise in it.

And as you are a private man that keeps servants, you ought to instruct them, and to pray with them, and for them, and to use all means to win their souls, (t) Likewise as you are a private man and a Teacher of young children, you ought to perform the duties of parents unto them in point of instruction, praier and correction, because they are under your charge, and

(t) Gen. 18. 19. Pro. 22. 6.

and you either do or ought to receive authority from their parents to teach and correct them in their stead.

How you are as a Schoolmaster to perform the duties of parents in point of instruction, prayer, and correction.

It behooves you also to prepare your self for family-duties, that you may be enabled to pray in your family, Morning, Noon-time, & Evening in the absence of the Governour thereof: as also that you may be fitted for to worship God with all your house, as soon as the Lord shall call you to be a Governour of a Family.

How you are to prepare to perform the duties of a Master of a Family. Hest. 4. 26.

And as you are a Christian woman that keeps maids, you should teach them, and pray ordinarily with them; yea, and Fast and pray with them upon extraordinary occasions (t).

How you are as a Mistresse of Children, to instruct them and to pray with them.

In like manner as you are a private Christian woman, and one that undertakes the education of young Children, you ought to instruct them in the principles of Christian Religion, and that continually, as you walk in your way, as you sit at your work, when you lie down, and when you rise up, *Deut.* 6. 7. and to pray with them, and for them, as also to give them that correction that is due unto them: because they were committed unto you by their parents, for those ends, as well as for their instruction in any learning or art whatsoever.

How you are to prepare to perform the duties of a Governesse of a Family. How you are to behave your self as you are unmarried. 1 Thes. 4. 4.

It is meet and equall also that you should prepare your self for the performance of the duties of Governesses of Families, that you may perform them when you are called unto them.

And as you are a private Christian Man or Woman, and as yet unmarried, endeavour to possesse your own vessell in holinesse, and beware not only of actuall fornication, and adul-

terie, but also of all unclean behaviour with your self, or any other; I have read of some that have gone Mad with horrour of conscience about wickednesses of that nature; I knew one in his sicknes, before his death, that cryed out in the bitternesse of his soul, to this purpose: *O that all the unclean persons of the world knew in what a hell of torments I am in, about my being unclean with my self and others! O that I could speak, write, or send my minde to those whom I have moved to any kinde of folly and uncleanesse, or with whom I have sinned any kinde of sin or wickednesse! But I fear I must never hear of them until I be tormented with them, and for them, in hell, in hell, in hell! O that I knew how to warn the world to beware of my wickednesse, to wit, of neglecting honourable Marriage, of following base and vile courses!* Thereupon he did determine to use all means whereby those (whom he had provoked to sinne, and with whom he had been unclean) might know what bitter things God had writ against him, by reason of his own and his other mens sins: And did desire that all the Ministers of the land might know his sinne and wickednesse, (a) As namely his being unclean with himself at times, for sixteen years together, his frequent tempting of others to uncleanesse, fornication and adulterie, and his sinning those sinnes sometimes with others, for that end that they might warne their people to take heed of it, and that they might advise them to Marrie in the Lord, not only to avoid fornication, but also all uncleannesses of bodie and spirit with themselves, or others;

A sad example of one wounded in conscience about self-pollution.

(a) Gen. 38. 9. 10. Rom. 1. 27.

O then let it be your care to be holie in bodie and ſpirit, (y) leaſt you be likewiſe tormented in conſcience here, and be hereafter caſt into everlaſting torments prepared for the devil and his angels; And that you may be holie; Be much in praier and faſting, and in exerciſing of faith in the promiſes of ſanctification. Uſe (as your conſtitution is) a ſpare, wary, temperate diet: Be diligent in your calling, or in ſome honeſt labour to fit you for a calling: Take pains, riſe earlie, wake late; wave all unneceſſary communion with all that are not of your own ſex: Doe not look upon them, (I mean in a wanton manner (z)) nor talk with them, nor touch them; (a) Be much in Meditation upon heaven, and heavenly things, and in ejaculatory praier unto God, that your buſie phancie may be kept from vile, and baſe imaginations; And if God beſtow the gift of chaſtitie upon you, in the uſe of theſe or the like means, then you may continue in your unmarried condition, ſo long as God ſhall incline you thereunto, and you may and ought to uſe the like means (as you have a need thereof) for the continuance of the ſame; But if you finde your heart inclinable to Marriage notwithſtanding the uſe of the means aforementioned for ſome terme of time, and that you muſt Marrie or elſe ſin: (b) Then reſolve to Marrie in the Lord, aſſoon as God ſhall provide a wife or a husband for you; And being all things are ſanctified unto us by the word and praier, (c) therefore ſolemnly ſeek God by praier and faſting for a wife, or husband that may be a meet help for you; And ſeriouſly conſider

(y) 1 Cor. 7. 34.

What means you are to uſe that you may poſſeſſe your veſſell in holineſſe.

(z) Mat. 5. 28.
(a) 1 Cor. 7. 1.

When you may and ought to Marry.

(b) 1 Cor. 7. 8. How you are to ſeek a husband or a wife by prayer and other means

(c) 1 Tim. 4. 4. 5.

consider (before you call upon God upon this occasion) what your iniquities, transgressions and sins are, and have been (for I alwaies advise you, before all manner of solemn praier, to think of your sins, not that you might despair, and draw back through unbelief, as if you were to satisfie for them: nor yet that you might be sorrie for them, as one without hope of pardon: But that your heart might be kept humble and low in the sence of them, and that the memoriall of them might work a new desire in you, to be found in Christ, and a new affection in you unto Christ) by reason of which God might justly curse you in all the relations that you are, or may be in: And call to minde how unprepared you are to serve God in that relation you are seeking after, and how unfit you are to make choise of a meet help or guide for your self in his service; This being done, desire God for Christs sake to remember your sins no more, to direct you unto friends, and by friends unto one that may be a comfortable yoke-fellow for you, and to give you grace to carry your self so in your looking out for a wife or a husband, as that you may neither dishonour him, nor wrong your self, by irrationall, irreligious, untimely engagements, either in your affections, or in your promises; Afterward acquaint your parent or chief friends of our own sex, how God inclines your heart to Marrie, and be ruled by them in a rationall religious way: Advisedly (and not rashly) chooſing a help or a guide (according to the direction of your friends, (d) and your own approbation (e)) that may be sutable for you, both

(d) Deut. 7. 3. 1 Cor. 7. 36, 37.

(e) Gen. 24. 57, 58, &c.

both in regard of religion, age, disposition, and condition; Acquainting the party (if it be once upon treatie) and the parties friends, what they may expect from you, both for religion and all other matters: Demanding the like of them: Carrying your self religiously (for it is the weightiest matter that ever you went about belonging to this life) in the whole businesse, as becomes a servant of Jesus Christ: Preparing your self (from your first solemne thoughts of Marriage) to worship God in that relation according to his word; And if God doe bring it about, in causing you and the partie to love and to like each other, and both you, and your friends to accord together in all substantiall matters: Then Marrie in the Lord, according to the order of the Church and State, and give up your selves unto him, to serve him so in that relation, as becomes holinesse: Praying together (before you bed together) for the forgiveneſſe of all your sins, that might provoke God to imbitter all relations unto you: For the favour and countenance of God upon you that is the happinesse of everie condition of life: For new hearts, new estate: For a sanctified use of the Married condition, that it may be a furtherance unto you both (and not a hinderance) in your serving of God; Praying afterward frequentlie, as you are a husband (according to the advise given you in the following Directions) for, and with your wife: Confessing unto God (among your other sins) one anothers failings: Asking (for Christs sake) pardon of them, and power against them, and grace

When, and how husband and wife are to pray together.

grace to preserve your first love, to bear each others infirmities, to cover them with love, to observe each others tempers, for one anothers good, to be chast, to love each others companie, to be faithfull each to other, to be industrious and provident one for another, to tender each others good name: More especially intreat the Lord to give you, and your wife grace to perform those duties to him, and one to another, that you know you are negligent in; Thus by praier you may tell one another of your failings, and yet not provoke one another to anger, but to godlie sorrow for the same: Thus you may exhort one another to dutie, and yet not stir up hatred one against another, but love one to another. O then continue in praier, and live, and love, and cease not to love, till ye cease to live.

How you are further to worship God as a husband or a wife, or as a father, or a mother: The Directions for Governours and Governesses of Families will shew you.

Eight Queries, or cases of conscience briefly answered.

And being there is an occasion offered by these Directions to some weak Christians to propound some cases of conscience: Therefore I will endeavour briefly to answer these following questions.

1. *Quer.* First, Must I alwaies prepare for praier, reading and hearing of the word, receiving of the Sacrament, and the like holie duties before I undertake to perform them?

Answ. (f) Lev. 10. 3. 1 Pet. 1. 15. 1 Pet. 3. 15. Yea alwaies, untill you can perform them to Gods honour without preparation: (f) as you can in some measure if you goe about your earthly affairs with an heavenly minde, without having

having your heart and affections taken off therewith from things above, and if you be continually mindefull of your dependance upon God for all you are and have. (*g*)

(*g*) 1 Cor. 15. 10. Phil. 3. 20. 2 Tim. 2. 21.

Secondly, What if I do not prepare for holy duties through forgetfulnes, want of watchfulnes: or cannot, through want of opportunity, or knowlege of them, before I am called to perform them; shall I omit them because of my unpreparednes?

2. *Quer.*

No, Because it is a greater sinne wholly to omit, or to lay aside duties, then it is to fail in them (*h*) through want of preparedneſſe or the like: But be sorrie for your unpreparation, and so fall upon holy duties, (if you doe not doubt of them (*i*)) unfainedly endeavouring to give God that glorie in them, that is in some measure fit for a God to have. (*k*)

Answ.

(*b*) Ex. 4. 24, 25. Iob 15. 4. (*i*) Rom. 14. 23. (*k*) 1 Chron. 16. 29. 1 Chron. 29. 11, to 14.

Thirdly, What if when I doe prepare my self for holy duties, I finde my heart not fit for them: shall I for the present forbear the performance of them, because of my unpreparation?

3. *Quer.*

In no wise, Because if you should neglect duties by reason of your unpreparednes in this case, you would be leſſe fit for them the next time that you were to perform them, and so you might be tempted to omit them continually: (*l*) But prepare your self as well as you can for holy duties, that is one part of your dutie, and then go on in them with all zeal for Gods glorie: praying, hearing, receiving the Sacrament (if you be free from ignorance, and all manner of wickedneſſe, that makes you altogether unworthie to come to the Lords Table) and

Answ.

(*l*) Pro. 10. 29 Iob 17. 9. 2 Tim. 3. 13, 14.

and performing the like holy duties, that you may be the better fitted to glorifie God by them the next time you are to performe them. (m)

(m) 2Chron. 30.18,19. 1 Cor. 11.28.

4. *Quer.* Fourthly, If I perform holy duties, by these or the like Directions you have given me; How shall I know whether I perform them in the strength of my parts and gifts, by the help of such and such Directions: or through the strength of Christ, and the help of the spirit?

Answ. If when you perform dutie, you look up to God for the help of his spirit, and depend upon him for the same, and be carried to him in dutie, so as to have your heart affected with him, and bettered by him, in your serving of him: Then you may be said to perform dutie in the strength of Christ, through the help of his spirit, and not in your own strength through the help of your naturall parts and gifts; (n) because they that are acted by naturall parts have not their hearts bettered thereby, but act from themselves, for their own peace and quiet of conscience, and not from the Lord unto his glorie. (o)

(n) Rom. 8 16. 2 Cor. 3.5. Phil. 4.13. Psal. 101.2. Iam. 2,17. Luk. 24-38, 32.

(o) Isa. 58. 1. to 8. Matth. 6,1, to 17.

5. *Quer.* Fiftly, How shall I know whether I perform dutie for God and the honour of his name: or meerly for my self and the satisfying of my own conscience?

Answ. If you perform holy duties, because God requires them, for that end that you might honour God in them, rejoicing that others are able to honour him more in them then your self, and do get strength by them, whereby you have communion with God in them: Then you have good evidence to your soul that God puts

puts you upon dutie for his own honour, and not your self alone for your own peace; (p) For they that are acted meerly by self and naturall conscience, perform dutie more because their conscience requires them, then because God commands them, and no more nor ofter then they are for their peace and quiet of conscience, neither rejoicing in them, nor finding strength in them. (q)

(p) Psal. 37. 8. 4. 42. 1, 2. Psal. 84. 4. Prov. 10. 29. Mark. 9. 23, 24. Ioh 5. 44. 12. 43.
(q) Iob. 27. 10.

6. Quer.

Sixtly, Being without faith it is impossible to please God, How shall I know whether I please God by my duties, when as I am scrupulous whether I truely beleeve in Christ, and so consequently whether my person be accepted of God, yea or no?

Answ.

If you be united unto Christ (as you are if you have been drawn to Christ, and doe still cleave unto him (r)) then your person is and will be alwaies accepted of God through Christ, (s) though you be not alwaies sensible of it: and if your person be accepted, then your holy duties that are performed according to Gods word, for Gods honour in Christs name are acceptable to God, notwithstanding your present scruples; (t) because your doubtfulnes, whether your person and performances be accepted of God, is but a failing of your faith, and all the failings of your holy duties are covered by Christs righteousnes, (u) and so they are acceptable to God by Jesus Christ. (x)

(r) Ioh. 4. 44. 15. 4. Act 11. 23.
(s) Eph. 1. 6. Heb. 3. 4, 16, 17, 18. Iude 5.
(t) Act 10. 4. 34. Ioh. 14. 13, 14. Col. 3. 17. 1 Pet. 2. 5.
(u) Rom. 4. 5, to 9. Rev. 8. 3.
(x) 1 Pet. 2. 5.

7. Quer.

Seventhly, Suppose I be for the present ignorant of, the way of Christ, or doubtfull which of the Governments is the Government of Christ, that are now so much spoken of, and writ about; what shall I do in this case?

Wait

Answ. Wait upon God in the use of all means, both publike and private, ordinary and extraordinary, whereby you may know the Government of Christ, and that Gospel-order that Christ hath appointed his Disciples to walk in, for that end that you may submit to it, as soon as it shall be revealed to you, (*y*) In the mean while walk uprightly before God, according to your present light (*z*) and perform all Gospel-duties as far as you can to all sorts of Christians that will suffer you to perform them, but especially to those that shew forth the vertues and graces of Christ in their life and conversation, (*a*) Beleeving that Christ will be all in all unto you in the room of those Ordinances you are for the present (through your ignorance, or doubtfulnesse) deprived of (*b*).

(*y*) Isa.64.4. Prov.8.34. Pro.8.38. Pro.2.3,to 10 Ioh 16 13. Mat8,38.
(*z*) Ioh.7.17.
(*a*) Gal.6.16.
(*b*) Ioh.6.67. to 0. Col.3.11.

Queſt. 8. Eighthly, Suppose I live in a place (after the Discipline of Christ hath been in some measure made known unto me) where the Gospel is but seldome preached, where the Sacrament of the Lords Supper is not at all administred, and where the Government of Christ is not set up; what shall I do in this condition?

Answ. Diligently use all means in a godly, peaceable manner, and wait upon God in the same, whereby you may live under an able Minister of the Gospel, and whereby you may belong unto a Congregation that hath all the Ordinances of Christ in it, thereunto appertaining; (*c*) And for the present improve such means of grace as you partake of or Gods honour and your souls good (*d*) and

(*c*) Ier.3.15. 13. Mat,9.38.
(*d*) Mat.13.1 2,3,4. Mat.25.20,& to 31.

and live upon Christ by faith without Gospel ordinances and order when you cannot have them, and in the use of them, when you have them: (e) Beleeving that Christ will be all in all unto you, not only in the enjoiment, but also in the want of means when they cannot be had; That Christ will be your Minister and Prophet to teach you, (f) your Priest to make intercession for you, (g) your Pastor and Shepherd, (h) to feed you with knowledge and understanding, and to nourish up your soul with his own flesh and bloud unto eternall life, that it shall not perish: (i) your King, to set up his Government in your soul, to keep your inward man in order, to write his laws in your heart, to give you a heart after his own heart, a heart as willing to obey God, as God is you should obey him: To excommunicate and destroy the carnall corrupt part in you, that your soul may be saved in his day. (k) See the conclusion of the fifth part of the Directions for private Christians, and of the third and fourth branch of the Directions for Governors of families, about answers to Queries and Objections against the advise I have given you for all manner of prayer.

(e) Ioh. 6. 57 Rom. 1. 17.

(f) Heb. 8. 11

(g) Heb. 7. 25 1 Ioh. 2. 1. 2.

(h) Heb. 13. 20. 1 Pet. 2. 25.

(i) Ioh. 6. 51. to 58.

(k) Isa. 6. 5. Ezek. 36. 25. to 29.

The fifth Direction shews what course ignorant, unlearned people are to take, that they may know God, and Worship him in Spirit and in Truth.

Fifthly, As you are unlearned, and capable of learning, use all diligence to learn to reade, and all means whereby you may know and understand the four fore-going Directions; And whereas the learned are advised to reade the Scriptures, doe you in the room of that meditate upon the word; For that end have a Bible and a catechisme of your own, and procure some now and then as you have opportunity to read to you the ten Questions and Answers of my Catechisme, or the Questions and Answers of any other Catechisme, that contains in it the like principles of divinitie: or some part of the word that may instruct you in the grounds of Religion necessarie unto salvation; Afterward let them reade that part of the second Direction that teaches you how to worship God, morning, meal-times, and evening: as also the rest of that, and the other Directions, as you are able to bear them, and have an occasion to make use of them; above all let the word of God be often read, and opened unto you, that you may receive that by hearing,

You are to have a Bible and a catechisme of your own, that you may receive instruction at any time from any that are able to reade to you.

After what order the word, and this or some other catechisme, and these Directions are to be read unto you.

hearing, that others attain unto by reading; By how much you are made uncapable of the knowledge of God by being unlearned, by having a shallow understanding, and a weak memory: By so much the more you have need to take pains with your self, and to get others to take pains with you, to bring you to the knowledge of God and Jesus Christ. And although there be no particular commands and examples in the Scripture for these particular Directions I now advise you unto: yet you are bound in conscience to follow them, both by the second chapter of the *Proverbs*, and by those Scriptures that require Parents to bring up their children in *the nurture and admonition of the Lord*, and to command them, and their household after them; (a) I never knew any in all my daies so uncapable of saving knowledge, (if come to years of understanding) but they could know so much of naturall and civil things, as the knowledge of God that might make one wise unto salvation comes unto. And whereas you may object, and say, I cannot meditate and pray day and night, as you direct me, nor remember any thing but those praiers that I have been taught from my childehood, word by word, and sentence by sentence; As the *Pater Noster*, *Ave Maria*, The *Belief*, The *Lords Prayer*, The *ten Commandments*, &c.

The more ignorant you are, the more need you have to seek after knowledge. Prov. 2. 3, 4, 5.

(a) Eph. 6. 4. Deut. 11. 19. Gen. 18. 19. Eph. 6. 1, 2, 3.

Object. 1. answered.

First I answer, You being unlearned cannot pray in latine formes of praier, so as to be accepted of God, because you cannot understandingly by them make your requests known unto God.

Sol. 1. Phil. 4. 6.

Sol.2. Again I tell you by way of answer, That if you did but rightly understand the articles of the *Creed*, the *Lords Prayer*, and the *ten Commandments*, you might thereby in some measure know what to beleeve, what to pray for, and how to live; And therefore I counsell you to endeavour to know the true meaning of them, that you may distinguish betwixt the rules of faith, praier, and a holie life; For although the *Lords Prayer* (as I said at the beginning) contains all things in it that you can ask, or give thanks to God for: Yet the *Belief*, the *Lords Prayer*, and the *ten Commandments*, taken jointlie together are not a praier, neither ought you to say them together as a prayer, because you have no warrant from the word so to doe. Rom.14.23.

Sol.3. Thirdly I answer, You may as easilie learn to pray (and I would you would make triall hereof) morning, noontime, evening, and at all times upon all occasions of solemn praier, by the Directions I have given you: as you may learn formes of private praier by heart, for all occasions as they are read to you out of a book; And if once you have these Directions in your memorie, you may pray by them through the help of Gods spirit with more sinceritie, then by any set form of praier whatsoever.

Sol.4. Besides I ask you, Are you sensible of any mercie that you doe, or have received from the Lord? Are you sensible of any sin that you do, and have sinned against heaven and before the Lord? Doe you see your self to want any thing that you are perswaded that God is able and willing for Christs sake to bestow upon you?

you? Then doe but humble your self before the Lord, morning after evening, and evening after morning, and time after time, and look but so many looks towards heaven with a thankfull frame of heart as you have received severall kindes of mercies: (b) Sigh but so many sighs with a contrite spirit as you have sinned severall sorts of sins: (c) And breath but so many breathings, as you have particular wants that you would have God to supply; (d) And it is as acceptable praier to him that is a spirit, through Christ (if praied by one that is in Christ and unable as yet to pray otherwise) as if you used the best expressions (e) that the ablest Christians are furnished withall.

In what cases mentall prayer (may be conceived) to be acceptable to God.

(b) Isa. 45.22. 2 Chron. 20. 12.

(c) Ezek. 9.4. Phil. 3.21.

(d) Lam. 3.56

(e) 1 Sam. 1. 10, 12, 13, 27. 28.

But you will say unto me; Ought not I to pray in words and expressions as well as in my spirit?

Object. 2.

Yea, You ought to pray with your voice as well as in your spirit, alsoon as God shall give you utterance, that your affections thereby might be quickened, and your minde kept from wandring; (f) therefore pray the Lords praier morning, evening, or any time when God and your own heart sends you to praier, if you can pray it with understanding according to these parentheticall paraphrases, or the like. *Our Father which art in heaven* (O Lord thou art the God and Father of the Lord Jesus Christ, and through him the Father of all beleevers, (g) and (as I beleeve) my heavenly Father.) *Hallowed be thy name.* (Grant me and all thy people grace to acknowledge thy name to be holie to all the world, and to glorifie thee alwaies with all we are and have. (h))

Answ.

(f) Ps. 5 2, 3. Act. 14.24. Mat. 26.39.

A brief paraphrase of the Lords Prayer.

(g) Iohn. 20. 17. 2 Cor. 6.18. Mat. 23.9.

(h) Lev. 10 3. 1 Pet. 1.15, 16. 1 Cor. 10.31.

Thy Kingdome come. (Let thy Christ raign and rule in our mortall bodies by his spirit and word, in despite of Satan and all other our enemies whatsoever. (h)) *Thy will be done in earth as it is in heaven.* (Give us to know, and to doe thy will revealed in thy word here upon earth [illegible] freely and as fully as the Angels doe thy [illegible] in heaven. (k)) *Give us this day our daily bread.* (Continue our lives, and all blessings meet and convenient for us to make them comfortable unto us. (l)) *And forgive us our trespasses, as we forgive them that trespasse against us.* (Forgive us all our sins, and give us faith whereby we may beleeve and know that they are pardoned: (m) as freely as we desire to forgive one another our trespasses one against another, and the world their trespasses against us. (n)) *And lead us not into temptation but deliver us from evil.* (Keep us from being overtaken in any sin to thy dishonour, and our own discomfort either through the temptations of Satan, the world, or our own corrupted natures. (o)) *For thine is the Kingdome, and the power, and the glory for ever.* (Lord thine is the right to all, and soveraignetie over all, and thou art able (p) to bestow these mercies upon us, that I have now asked for my self and all beleevers: and if thou wilt bestow them upon us, and give us the comfort of them, then thou shalt have the glory of them, as it is most due unto thee for ever, and ever. (q)) *Amen.* (O Lord for Christs sake hear my praier, (r) I desire to beleeve that thou wilt, (s) let it be unto me according to my faith.) Yet do not tie your self unto it (I mean

(h) Psal. 110. 1, 2. 2 Thes. 3. 1.

(k) Ps. 143. 10. 103. 20, 21. 1 Pet. 4. 2.

(l) Ps. 102. 24, Prov. 30. 8.

(m) Heb 8. 12. Luk. 17. 5.

(n) Mat. 6. 14. 15.

(o) Ps. 19. 12, 13. Ps. 140. 3, 4 Zech. 3. 2. Joh. 17. 15. Rom. 7. 24.

(p) Ps. 50. 12. Dan. 2. 47. Psal. 62. 11. Eph. 3 20.

(q) Isa. 42. 8. 1 Chron. 29. 10, 10 14. Rev. 5. 13.

(r) Dan. 9. 19. Col. 3. 17.

(s) Mark. 11. 24. Jam. 1. 6. 1 Joh. 5. 14.

mean so as to pray no other praier at any time but onely the Lords Praier,) but make use of the Directions I have commended unto you, and of all other means whereby you may more freely and fully, pour out your soul before the Lord in praier and thanksgiving; And venture upon the help of the spirit in your secret praier: fixing your minde and faith upon God in the flesh of Christ, who is God with us, all the while you are in praier; Beleeving (according to the promise (t)) that you shall have the spirit, if you ask it for Christs sake, for to help your infirmities with sighes, and groans that cannot be uttered.

(t) Luk. 11.13. Rom. 8.26.

But you may again object and say, (and the Christian that is book-learned may make the same querie) what if God have given me a gift of praier? or what if I have learned forms of praier by heart, for Morning, Noon-time, and Evening? shall I neglect the gift of God which is in me, and lay aside all formes of praier, for to follow these Directions?

Object. 8. Answered

I answer, You ought not to neglect the gift of God that is in you, and you need not to lay aside any thing that you have learned that may help you to pray as Christ hath taught you: But you may improve the same by these Directions for the furthering of your self to pray with more sincerity, and lesse formality then formerly you have. What shall I say more? However ignorant, and unlearned you be, if you have a willing minde, and use all diligence to finde knowledge,

Sol.

You shall finde knowledge if you diligently seek it.

you may be confident that you shall in due time be taught (by the teachings of the spirit) the things of God that are necessary to salvation. (*u*)

(*u*) Prov. 2. 1. to 7.

The end of the first part of the Directions which concerns private Christians.

THE

THE SECOND PART OF THE DIRECTIONS

Shews how Christian Governours, and Governesses of Families whether Learned or Unlearned, are to serve God in all the parts of his Worship both in private and in publike, which consists of five Generall Directions as followeth.

The first generall Direction shews how, and after what manner a Christian Governour of a Family is daily to serve God.

FIrst, Having set up God in your heart, and knowing and doing your duty as a private Christian: Endeavour to set up God in your house, (a) For that end study the Scriptures, and more particularly such a part of the word as

(a) Gen. 18. 19. Iosh. 24. 15. Act. 10. 2. How you are to prepare to worship God in your house.

as may furnish you with knowledge sufficient for the instructing and well governing of your Familie; (b) And after you have at any time read the word in private, or heard it in publike, and meditated upon it for your own use: Then mark what things there are in it that concern the instruction, reprehension, confutation, humiliation, consolation, confirmation, and edification of your Familie, for that end that you may speak of the particulars thereof unto them, When you read, open, or repeat the word among them. And meditate now and then upon one of these subjects or the like; As first, whether you can approve your heart to God that you command your children and servants, and all within your charge, to serve God sincerely. Secondly, whether your Family be with diligence and due regard instructed, watched over, and governed by you as one that looks to give an account of their souls yea or no? Thirdly, whether you have not just cause to be troubled in conscience if you were now to die, for neglecting of your Family? Often (I say) think on these things to quicken you to serve God sincerely in your house: And premeditate and pray before and after these exercises after that manner as you have been advised before and after your reading of the word, and meditating upon a subject as a private Christian.

(b) 1 Tim. 3. 5
2 Tim. 3. 16.

How you are to make use of the word for your self and Family.
2 Tim. 3 16.

Gen. 18, 19.

1 Tim. 3. 4.

And every morning (c) after you have remembred (about the time when you appoint your Familie to come joynly together)

How you are every Morning

ther) what God hath done for you and your Family the night paſt, wherein you and they have ſinned againſt the Lord the night or morning paſt, what you would have God to do for you, yours, and all his the day following, Praiſe God (as he ſhall give you utterance) for his mercies, humbly acknowledge your ſins particularly as far as you can, generally where you cannot in particular, (d) Pray to God for Chriſts ſake for what you would have of him for your ſelf, your Family, for the Church of Chriſt, For our Nation, For our king, Queen, their Royall Progeny, and all in Authority, For your Miniſter and the Congregation you belong unto, and for all that have deſerved, or deſired to be mentioned by you at the throne of grace; And then commit your ſelf, ſervants, children, and your whole houſe to Gods protection; Remembring to allow them opportunity to ſerve God in, and conveniences to ſerve God withall, as they are directed to do, as private Chriſtians: Ordering every one of them to labour diligently in their calling, or ſome way to be exercíſed in ſome lawfull labour that may fit them for a calling; Giving thanks to God for your ſelf and them before and after your ordinary meales (*) After the like manner as you have been directed as a private Chriſtian. Appointing in your abſence either the chiefeſt of your Familie, of your Sex, to pray upon all occaſions in your ſtead; or your Wife, or ſhe that is the Governeſſe of the Familie to call upon God with thoſe of her Sex;

to call upon God with all with all your houſe. (c) Ier.10.25 Act.10.2, See the concluſion of this direction abour a further proof for family worſhip. (d) 1 Joh.1.9.

How you are each day to order your people in your Family. (*) 1 Sam.9. 13. Mat.14.19. Deut.8.10.

Sex; Walking before them, and all men each day as a pattern of Piety in all your relations.

(e) Gen. 18. 19, & 35. 2. Psa. 101. What course you are to take that you may know the estate of the souls of your family.

And being you are to know the estate of your Familie, (e) Therefore examine them about their spirituall condition, not only at their first coming unto you, or when you first begin to keep house: But also quarterly, or as often as you may conveniently; And diligently observe who among them are ignorant, knowing, apt, or unapt to receive knowledge through being learned, or unlearned, or the like, Who civill, wicked, hypocriticall: sincere, doubtfull or established Christians; writing down the estate of their souls (if you be in a capacity, and have opportunity so to do) so far as you apprehend it, that you may apply your self suitably unto them in your instructing of them, that you may see their proficiencie in Christianity, during the time of their being with you, that you may rightly inform your Minister or any other Officer of the Church of the estate of their souls, when it shall be upon any Solemn occasion demanded by them.

What course you are to take whereby you may be kept from being made partaker of your family Sins.

And if any of them that are past their childehood (as you daily mark their carriage, and manner of conversation) Sin scandalously and openly; admonish them before the whole family; But if they sin presumptuously and secretly tell them of it one by one betwixt you and them; and if after that and a second admonition with one or two with you they remain impenitent in the same

same sin tell it unto the Church; 1 Tim. 5:20. Mat. 18.15,16,17.

And if they do not belong unto a Church that hath the exercise of Discipline in it; go on to admonish them time after time, that their sin may not cleave unto you, and tell the civill Magistrate of them, and of all in the family that are come to years of understanding, if they do commit any evill that is to be punished by him; yea begin and go on to correct them, as well as those that are in their childe-hood if they are such as are to receive due correction from you: And if those that are of years of discretion in the Familie, that do know that they ought to obey you, do not take reproof and correction in such a manner as becomes Christians, then forbear to perform those duties unto them, and confesse their sins as also the sins of those that you cannot well reprove by private admonition (though they deserve it) not only secretly in your closet, but also publike in your Family (who knows but that God may in that instant reprove them, and set their sins in order before them. Psal. 50.21.) Intreating the Lord in the name of Christ to pardon them both to your Family, and to those that have committed them. And if after private, and publike admonition, correction, the censure of the Church, and the punishment of the civill Magistrate, they live, and lie in their sin unrepented of; Then suffer them not to dwell in your house, least by them God be provoked, and the rest of your Family corrupted.

Pſa.101.3. 1 Sam.3.13. Rom.13.1.to 9. Pro.19.18. Pro.22.15. Luk.12.47.

Note.

Pſa. 101.6,7, 8.

And

How you are to admoniſh your ſervants in private. Mat.18.15. Gal.6.1. Gen.18.19. Exo.20.10. Eze.33.8. Ioſh.24.15. Eph.6.1,2,3.

And when you take any of your Familie of your own Sex into your Chamber, or any other place (For it is moſt ſeemly in many caſes, that the Governeſſe of your Family ſhould tell the woman-kinde of your houſe of their ſin, betwixt her and them) For to admoniſh them: Call upon God before and after that duty for a bleſſing upon the ſame, and ſhew them what grounds of Scripture you have to admoniſh them, and that you have the like charge of their ſouls, and of every ſoul in the Family, as a Paſtor hath of his flock, and that therefore you deſire to look after them, as one that muſt give an account of them: Shew them alſo how they are to be obedient unto you; Afterward reaſon with them in a milde familiar manner, and ſay unto them, Is your life now ordered according to the rule of Gods holy word? what will become of your immortall ſoul if you live and die in this courſe of life? Thus uſe all means in all meekneſſe of ſpirit, to convince them of the errour of their waies: And they being once convinced of ſin, uſe the like means to convince them of righteouſneſſe, and of the ſufficiency of Chriſts blood to cleanſe them from all ſinne.

Rom.1.9.

Ioh.16.9.10. 11. 1 Ioh.1.7.

How you are to reprove your children in your cloſet. 1 Sam.2.23, 24.25. Pro.31.2.

And when you take your children into your cloſet to perform the like duty unto them carry your ſelf in the like manner; and commune with them in a more loving, compaſſionate, familiar way then with others, ſaying, What my children of whom I have had ſuch good hopes! What my children

for

for whom I have made so many praiers! What my children about whom I have taken so much care and pains! Are you given to such and such sins (naming then the sins you know they live in) O my dear children what do you mean by this course? Do you neither regard Gods honour, my comfort, nor the good of your own souls? Wherefore doe you live? Is it that you might eat and drinke and rise again to play? No, No, My children God gives you life, and being, and moving, and all you are and have, that you might seek his glory, and your own salvation, and that you might do good in your life. Speak then such things unto them as may take them off from that way of wickednesse they walk in, and carry them on to those duties they are negligent in; Telling them then, or at some other time (For it becomes godly parents solemnly, and frequently to talk with their children that are come to years of understanding not only about the temporall estate of their outward man, but also about the spirituall estate of their souls) what course God would have them to take: How heartily desirous you are to provide for their temporall, spirituall, and eternall good: How much you could love them, and respect them, and rejoyce in them, if they would but endeavour to give glory to God by beleeving, and living so as becomes the Gospel.

1 Cor. 10. 31. Eccl. 3. 12.

And when you admonish any of your people before your whole Familie; Let it be done wisely and in love, and meeknesse of spirit,

spirit, and immediatly before or after your Family praier, that you may seek God for a blessing upon it, either before or after it: Improving your Authority then and alwaies in your Family so, as that you may be a terrour to them that do evill, and an encourager of them that do well.

How and when you are to admonish any of your house before the whole family. Psa.101.2.

And when you turn away any of your Family, tell them plainly, and fully of the causes wherefore you neither dare, nor will, nor can suffer them to abide in your house. And admonish them in such a loving, mild, compassionate manner, as that they may see that you seek Gods glory, and the good of their souls; Counselling them to beware of every thing that may provoke God either to cause them to be turned out of the Family of men upon earth: Or out of the Family of heaven, to be delivered up unto Satan to commit all sin here with greedinesse, and to be tormented with the Devill and his Angels for ever hereafter.

How you are to counsell them that you turn out of your family. Lev.25.29.

How many waies you are to instruct, and catechize your family. (i) Deut.6.7. Eph.6.4. 2 Tim.3.15. Matt13.51.]

And because you are not only to be a spirituall Priest to your family to pray for them, and a King to rule them: But also a Prophet to teach them (i) Therefore read and open the Scriptures daily unto them, or as you have liberty, opportunity, and ability; examining them therein, and asking them questions whereby they may understand it, and so profit by it: Or repeat the Sermons that they heard on the Lords day, or in the week season upon any occasion, or appoint them to be repeated, or solemnly speak of them, or of any remarkeable thing therein unto them, calling upon them

them to give you an account of the benefit they conceive they receive thereby; or cause them to propound their scruples, doubts, and cases of conscience, answering them as farre as you are able, and referring them to their Minister where you cannot: Or catechise them in this, or some other catechisme suitable for them: Opening and enlarging every thing unto them as you examine them therein: Exhorting them to teach one another, and to be forward and willing to be taught one of another the things that may make them wise unto salvation: Appointing them that are learned, and that are as yet children in years and understanding, daily to get by heart some part of their catechismes and the Scriptures therein quoted untill they be perfect in them; Reading the answers of the questions, or causing them to be read unto the unlearned: As suppose one answer one day, or one week, and another the next day or week, untill they have them perfectly in their memories. Framing questions out of them, and one of the Scriptures quoted to prove the particulars therein, as you see it needfull to make your children, and servants understanding Christians? Or read and open such Scriptures unto them (having taught them the divinity and the sufficiencie of the Scriptures as it is held forth unto you in the second Epistle to *Timothy*, the third chapter and the two last verses,) as proves the heads of the principles of Christian Religion, that they may the better understand the rest of the Scriptures when they reade them, or hear them read, opened, and preached: As also that they

2 Tim. 3. 16. 17. Note these diverse kindes of directions for the instructing of your people in such a way as that they may be found in knowledge and skill full in the Scriptures.

may the sooner understandingly remember the Answers of the Questions of this, or any other Catechisme; As for example; often reade and open unto them these following Scriptures that proves, First, That the works of God should convince them that there is a God, *Psal.* 19. 1. *Rom.* 1. 20. Secondly, That God is a Spirit, but one in Essence and three in Persons, *John* 4. 24. 1 *John* 5. 7. Thirdly, That God made them at the first in *Adam* righteous after his own image, *Genesis* 1. 27. *Eccles.* 7. 29. Fourthly, That they have sinned and made themselves liable unto death and condemnation, *Rom.* 5. 12. 18. Fifthly, That God out of his love gave Christ to redeem them out of their sinfull cursed condition, *John* 3. 16. Sixthly, That none are saved by Christ, but those that believe in him, *John* 3. 18. 36. Seventhly, That it is not in their own power unfainedly to believe in Christ, 1 *Cor.* 12. 3. *Ephes.* 2. Eighthly, That they ought to wait upon God in hearing, that they may believe, *Mark.* 12. 5. *Rom.* 10. 14. 17. 18. Ninthly, That they ought to live by faith (after they doe believe) a holy life according to the rule of the word, *Rom.* 1. 17. *Matth.* 5. 16. *Tit.* 2. 12. Tenthly, That their soules at their death (if they live and die in the faith) shall goe to God and be with Christ untill the day of judgement, and that then their bodies shall be raised again, united unto their soules, made like to the glorious bodie of Christ, and so they shall be ever with the Lord in glorie, *Eccles.* 12. 7. *Philip.* 1. 23. 1 *Thes.* 4. 16, 17. And when you reade and o-

pen

pen these or the like Scriptures unto them (I suppose one Scripture one day, and another another day, or as you have opportunity) require them all to get the words thereof by heart, and examine them that are learned therein after this manner; Saying unto them, Shew me a Scripture (causing them to search them out) that proves that the works of God should convince you that there is a God: That shews you what God is: That tells you that there is but one God: That holds forth unto you that there are three persons in the Godhead: and so name the aforementioned principles, and all the Doctrines of God one by one, that contain in them all things to be known and believed necessary unto salvation: having the Scriptures to prove them in your minde, or written in a paper (if you use more then are here set down) that you may inform them that are ignorant, that you may be a remembrancer unto them that are forgetfull, and that you may quicken and enliven them that are knowing, by calling upon them to make a believing practicall use thereof; Ask them afterward that are unlearned what the aforementioned or the like Scriptures (naming them one by one, and speaking the words thereof unto them) argues, proves, or holds forth unto them, or what they can gather from them, or what the meaning of them is; As thus, What doth this Scripture chiefly prove? *For the invisible things of him from the Creation of the World, are clearly seen, being understood by the things that are made, even his eternall power and Godhead.* And if they be unable to answer

you, then say unto them, Do not these words prove that the works of God should convince you that there is a God? Composing your questions so, as that they may contain in them the truths that those Scriptures you propound unto them do chiefly prove; and so as that the ignorant of your familie may be put to answer no more then yes, or no, according to the example in the Epistle to the Catechisme; Or frame your questions so in your examining them in the principles of the Doctrine of Christ, as that they may answer directly in Scripture phrase. As thus *Are there three persons in the Godhead?* The answer, There (k) 1 Joh. 5. 7 are three that bear record in heaven, the Father, the Word, and the holy Ghost. (k) And when they have learned the speculative part of religion, Then Catechize them after the like manner in the directions that are for the practice of piety, and in the first place in those parts of the Directions that shews them when and how to pray daily unto God so as to be accepted of him, through Christ, and that directs them how to attend family duties, and the publike Ministery of the word: Examining them afterward in the other parts of the directions as they have occasion to make use of them. And appoint them that are learned, orderly to get by heart and as soon as they can, the Directions that are for private Christians, and in the mean while to turn unto them, as they have occasion to make use of them; And either read in the like order as aforesaid, or cause the Directions to be read

read unto the unlearend untill they have them in their memories: Opening the Scriptures unto them that are cited to prove the particulars thereof, and more especially those Scriptures that are quoted for the explaining of the Lords Prayer, in that brief paraphrase you have upon it; If God be pleased to work inwardly by his spirit upon their hearts, as you endeavour to work upon them outwardly by means; they will be quickned and enabled to pray, and to practise piety as they come to a right understanding thereof; Therefore be incouraged both to begin, and to go on to instruct them as well in the practicall, as in the speculative parts of Christianity, and leave the successe unto God; Cathechizing them (after they doe in any measure understand the chief grounds of Religion) one way at one time, another way at another exercise, or when you perceive them to be formall in their answers; one person in the word of the beginning of Christ, another in the deep things of Christ as you are able to ask, or as you discern them able to answer. Truly such is the dulnesse of our understanding by nature (*l*) and the slownes of our hearts to beleeve (*m*) and to live to God, and the cunningnesse of them to deceive our selves and others herein (*n*) As that there is a need of all these waies of Catechizing, to make your people understanding, beleeving, and powerfully godly Christians; And although change of questions doth puzzle, and confound some young

There is a need of all these waies of Catechizing.

(*l*) Eph 1.18.
(*m*) Luk.24. 25.
(*n*) Ier.17.9.

beginners (and those whom it doth must be kept to the form of questions and answers in this or some other Catechisme) yet it will take off others from formality in Answers, namely such as are already speculatively knowing, or such as are very apt to learn set and accustomed formes of Answers, and will edifie more (if once they be well-principled) then if the questions and answers were to be read in a set form; And when you examine them any way at any time out of the Scriptures read, opened, preached, repeated, spoken of, or conferred about by any, or in these Directions, or in this catechize, or in the exposition thereof, or any other: Endeavour chiefly thereby to instruct them in the great mistery of godlinesse necessary unto salvation (n) and in those things as may clearly direct them how to give glory to God by believing, and as may help them to know and practise their duties to God and man in their present relations; After that catechize them in truths suitable to their capacities, and the present condition they are in; And teach and whet upon them such truths as may set their present sins in order before them, as may bring them to godly sorrow for the same, as may direct them how to get pardon of them, and power against them, through faith in Christ (o) as may inform them of the riches of Gods goodnesse, and of his forbearance and long-suffering towards them, that they may give him the thanks for them that is due to his name: (p) As may further

What things you are chiefly to Catechize your people in.

See the fifth Direction about the manner how Mothers are to teach their young children, and do you likewise

(n) 2 Tim. 3. 16. Ioh. 17. 3.

(o) See the third Direction concerning the matter you are to Catechize your Family about their sins.

(p) See the

ther them to glorifie God, in obeying his will so far as it is revealed unto them out of his word; And take the like course for medication and praier before and after these exercises that you are advised to take before and after your reading of the word in private; preparing your self in your closet for these, and every family performance (if conveniently you may) either of praying, reading, opening, and repeating the word, of catechizing your family in or about the word, and the estate of their souls, of singing of Psalms or the like according to the nature of the exercise, and in such a manner as may be most for Gods glory, and the good of the souls of your whole family, Teaching them occasionally at all times, even in the midst of your worldly businesses (q):

third Direction how you are to Catechize your people about the mercies of God.

How you are to prepare for every Family performance.

(q) Deut. 6. 7. Eph. 4. 29.

And as you are the husband of a wife, frequently if not daily call upon God for, and with your wife; (r) And that you may call to minde what your failings are in your duties to God and man, and one to another: what the goodnesse of God is, and hath been unto you, and what those mercies are that you want, and that you would have God to bestow upon you, and what those mercies are that you want, and that you would have God to bestow upon you. This done look up to God for a spirit of grace and supplication, Bewailing your failings with godly sorrow, craving pardon of them, and power against them, through the Lord Jesus Christ, and a sufficiency of grace contentedly and

How you are as a husband to pray for, and with your wife. (r) 1 Pet. 3. 7.

patiently to undergoe the cares and troubles and to resist the temptations that accompany the married condition: to make a sanctified use of all the comforts thereof, to watch over one another for good, to provoke one another to love and good works, to live together as heirs of the grace of life, and to walk in all your relations towards God and all men, and one to another, so as becomes Christians; Praying to God further for the comforts, and fruits of Marriage (*t*) and for what else you want, And blessing the Lord for what you have, do, or hope to receive from him; And before or after these duties, or at any other time commune together about the estate of your family, and consult with God, and one with another, how you may reform your selves, and Family: so as that you, and your house may serve God in holines, and righteousnesse all the dáies of your life.

(*t*) 1 Sam. 1. 10 11.

What duties you owe to God for every childe he bestows upon you.

And when God shall be pleased to make you parents of children, Be humbled for deriving sin unto them, Pray, and act faith on the promises for them, (*u*) Blesse God for his goodnesse and patience towards them, for his care and providence over them, in preserving them in the womb, and at the birth: in ordaining the blood of Christ as a remedy to cleanse them from sin, (*x*) and the Sacrament of Baptisme to be a sign and seal thereof unto them, (*y*) And shew forth your thankfulnesse unto God for them in giving them unto him again, (*z*) in procuring Baptisme for them (*y*) praying to him continually

(*t*) Act. 2. 39. (*u*) 1 Ioh 1. 7. (*x*) Rom 4. 11 with Col. 2. 11 13.

(*y*) 1 Sam. 22. (*y*) Gen 17, 7 9. with Act. 2 39. & Col. 2. 12.

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for them and with them as soon as they are able so much as to kneel by you. In teaching them the grounds of Christian Religion out of this or some other Catechisme: In bringing them up for the Lord under his Ordinances, (z) And in casting your care upon him about the estate of their souls, (a) whether they live or die; These and the like duties God requires of you, for every childe he bestowes upon you; It is meet also and your bounden duty to bring up your children in some lawfull calling, upon which (by Gods blessing) they may live, and in which they may fear God, (b) For this purpose you should cause them to be exercised daily in such a way as may best fit them for the calling you intend them to be of. And that they may be the better fitted thereunto, as also that they may be made more capable of the knowledge of God: Let them learn to read either in your house, or at the school, They may learn to read from their fifth, unto their seventh year (in which time they can doe little or nothing towards the earning of their daily bread) For let them be but rightly taught three quarters of an hour each day at the School; Or if you be unable to bring them up at the School, let but one that can read in your Family, seriously teach them three quarters of an hour every day at three distinct times, and they may and will learn to read, by that teaching, if they be followed with it, in the space of two years, to wit, from their fifth unto their seventh year, if they be ordinarily capable of

(z) Pro. 22.6. Eph. 6.4.

(a) Phil. 4.6.

(b) Gen. 4.2. 2 Thes. 3.10, 11, 12.

Children may learn to read from their fifth, unto their seventh year if they be rightly taught, and if they be ordinarily capable of learning.

of learning; Afterward they may keep their reading and better it by their practice of it, and they may of themselves learn to write, with very little teaching by the help of a copie-booke, and with little or no cost at all: The like may be said unto the unlearned men and women that are not disabled by age or otherwise, if they had but a willing minde to learn; My thinks the chief of severall Parishes and Congregations with their Ministers in these reforming times, should cause the children of the poor of their Towns to be brought up in such a way as that they may learn to read the Scriptures in their native tongue: I know the glory of God and the good of poor souls calls for it; These things I have here added because many of my own country, and some of every country where I do, and have lived, are unlearned, and are thereby made more uncapable of the knowledge of God then others are.

The reason of my adding these things in this place

Finally, Every Evening a little before you cause your people to meet together, (e) Seriously consider what God hath done for you, and your Family the day past: wherein you, or they have transgressed the Law, or disobeyed the Gospel: What you, they, and all you are bound to pray for, want, either for your bodies or souls; And then make your requests to God by praier, confession, and thanks-giving: And so leave your self and family with the Lord to be at his dispose all that night following and for ever. Serving him twise every day after this manner,

How you are to meditate and to call upon God in the Evening.

(e) Iosh. 24. Psa. 55. 16. 17

to

to prevent a ſtrangeneſſe in your ſouls towards him. As you can have ordinarily no hinderance from this Family worſhip: So you can have no excuſe for your neglecting of it, that God will accept of it. For the Lord hath placed the ſolitary in Families (*a*) not ſo much for our earthly as for our heavenly conveniences that we might improve one anothers ſociety for his glory, and the good of one anothers ſouls; And it is meet and equall, and your bounden duty as you are a Chriſtian Governour of a Family, not only to inſtruct your people, but alſo to bleſſe God daily with all your houſe (if they are Chriſtians by profeſſion with whom you may join, and not idolaters) for thoſe mercies you daily receive from him: To be humbled daily for thoſe ſins that you commit againſt him: To pray daily for thoſe mercies that you would enjoy together (*e*) And it is for the good of your ſouls as well as for Gods glory that you ſhould ſo do: Did ever any Maſter of a family ſerve God Morning and Evening with all his houſe in vain (*f*) Surely while we are with God he is with us (*g*) although we do not alwaies diſcern it; And one minutes Communion with him in Jeſus Chriſt is better then all the fellowſhip of all the Men upon Earth while the word endures.

How, and why you are to worſhip God in your family twice every day.

(*d*) Pſa. 68. 6.

(*e*) Deut. 11. 19 Mat. 6. 6. to 16.

(*f*) Iſa. 45. 19.

(*g*) 2 Chro. 15. 2. Jam. 4. 8.

The

The second generall Direction declares unto you how a Christian Governour of a Family is to be mindefull of the Lords day before it come, for himself, and his family, and how he is to keep it holy, and to perform the duties thereof with them When it is come.

How you are to prepare for the sanctifying of the Sabbath.

SEcondly, As you are in your family to serve God every day, so especially on the Lords day; (a) And therefore you are to be mindefull of it for your self and for all in your house generally every day, so as to prepare your self and them who are in communion together, 1 *Cor* 10.16,17. for the Lords Supper if administred, particularly the day before, that the worldly businesses of your whole house may be so ordered as that they may be timely ended; so as that every one of the family may have somewhat more space for their private duties in their closet then ordinarily they have other evenings, and so as that you may have sufficient time this evening to instruct and catechize your people, though you should have none in the evenings of the work dates before. And before you enter upon your family duties, call to minde something to speak of unto them, that may tend to the preparation

(a) Exo.20.8 to 12.

By your timely laying aside your worldly businesse.

of

of their hearts for the due ſanctifying of the day, and the right receiving of the Sacrament if adminiſtred. And after you have thoughe (about the time of your going to prier in your familie) of your unworthineſſe to have any thing to doe with God, (b) and of your inſufficiencie to teach, minde or quicken your ſelf, or them to any good work, or word; (c) Call upon God for communion with him through his Chriſt, and for a bleſſing from him upon his ordinances, that thereby he may be glorified, and you ſomewhat furthered to eternall life. Then examine them who are to receive the Sacrament (if there be a communion) about the Author, (d) and the ſignes of the Sacrament, and the ends for which it was ordained; As alſo about their knowledge, faith, repentance, charitie, deſire after the Sacrament; And call upon them further, to examine themſelves that they may become worthy receivers, and to carry themſelves at, and after their receiving in ſuch a manner as they are adviſed to doe as private Chriſtians; Afterward inſtruct the reſt of your family that have not been as yet admitted to the Sacrament of the Lords Supper in any reformed-Goſpel-like way, or order, in the principles of the Doctrine of Chriſt; And when you perceive any of them wiſhing to communicate with the Saints at the Lords Table, then make it known unto your Miniſter and unto the Elders who may joinely declare their meetnes to the Brethren of the Church, whoſe conſent is requiſite to their more free and comfortable admiſſion.

(b) Luk. 18. 13.
(c) Ioh. 15. 5. 2 Cor. 3. 5. 1 Cor. 3 6. 7. By examining your family about the truth and growth of grace in them if the Lords Supper be adminiſtred.
(d) 1 Cor. 11. 23.

And

Or (if there be no communion) by teaching and catechizing of them in the grounds of Religion.

And if there be no communion, then catechize them in the grounds of Religion, or reade the third branch of the first part of the Directions: Examining them in it, charging them in the name of Christ to prepare for, and to keep holy the Sabbath, as they are therein directed. And so conclude the exercise as you doe other evenings with inlarged praiers for grace to sanctifie the Lord in your hearts, and his day when it comes; importuning the Lord in a particular manner (when you have no opportunitie to teach and examine them as I have even now shewed you) to minde you of your duties, and to strengthen you through Christ to perform them concerning your preparation for, and your keeping holy of his day: Requiring your family to finish the works of their particular callings betimes, and seasonably to go to their rest, that they may awake with the Lord right early, and wait for him more then they that watch for the morning: I say, *more then they that watch for the morning.* (*a*)

(*a*) Psal.130.6. Psal.63.1.

How you are to begin the day in private.

And in the morning after you have ended your private duties, and so disposed of all your necessarie worldly affaires in, or about your house, as that none may be therewith unnecessarily kept from, or cumbred in the sanctifying of the day; Meditate of the riches of Gods goodnesse to your familie at all times, particularly the week past: of the sins you are become guilty of, the by-past week, morning, or at any time: of the mercies, especially spirituall that you, your familie, or any that you are to pray for, want, and that you would

How you are to premeditate before praier.

have

have God that day to bestow upon you: After that (your people being come together) praise God for all his blessings temporall in earthly things, and spirituall in heavenly things that you have, doe, or hope to partake of: Be humbled for your sins of all sorts, ask what you want: fervently praying for grace to sanctifie the Lord, and his day, for communion and fellowship with him, through his Christ, and for a blessing upon your Ministers, his Ministery, and upon all the ordinances you are to partake of that day, that every one of you may profit somewhat thereby to his glorie and your own comfort. Appointing them afterward to take that food in due season they stand in need of, to go with you to the publike ordinances, and to be attentive unto them from first, to last; (*e*). Advising them to attend their own Minister (if he be conceived by the Church to be a true Minister of Christ) whom God hath set over them, *as one that must give an account* of their souls, (*f*) and from whose Ministery they may rather expect a blessing, then from any other, although he be a weaker parts, and of meaner gifts then others, and subject to more infirmities then others: (*g*) not giving way unto them to leave him but by his generall consent and leave, (*h*) least they grieve the spirit of Christ in vexing his soul, and be found despisers of Christ in being contemners of him and his Ministery (*i*) and at such times when they can either approve their hearts to God, and manifest it to man that they can profit more by some other then by him: or when a speciall occasion is offered unto

How, and after what manner you are to pray.

(*e*) Zec. 8. 21. How you are to compell them to to attend their own Minister.

(*f*) Heb. 13. 17. Ezek. 34. 10. Compare these Scriptures together.

(*g*) Ier. 3. 15. 1 Pet. 5. 2. to 6. Heb. 13. 17. 1 Cor. 16. 10. Ephes. 4. 7. 1 Cor. 12 7.

(*h*) 1 Thes. 5. 13.

(*i*) Luk. 10. 16.

unto them of hearing another that is preaching upon a subject that is suitable to the estate of their souls. Walking so before them in your going to the publique worship, in your abiding at it, (hearing then and alwaies for your self and them too) in your return from it (bringing some poor home with you, (k) or approving your heart to God (if you be a receiver) that you have a willing minde thereunto, if you had wherewithall to relieve them) in your continuing at home, in your giving of thanks, in your eating, drinking, and conference, as that you may be a pattern of piety to them, and to all that shall behold you; (l) Ordering them so as that the day be neither profaned by worldly words, works, vain sports, nor through idlenesse neglected by them: Preparing your self in private for familie duties (that the publique ordinances may be improved by you to the uttermost for Gods glorie and the good of your soules) by considering with your self how you should explain and apply the word suitably to every soul for their profit: how you should pray with them and for them, and what suitable Psalme you should propound unto them, whereby you, and they may sing with understanding, and grace in your hearts to Gods glorie. Causing afterward your whole house to attend those exercises, and (having called upon God for a blessing upon them, for one may preach, and another may repeat and all in vain without Gods blessing. (m)) either repeat the Sermon, or cause it to be repeated, if it was writ by any of you, or if any of you were able to remember it:

(k) Iob 31.16, 17. Psal 41.1,2,3,4.

2 Cor. 8.12. How you are to be an ensample of holines unto them.

(l) 1 Tim. 4.12.

How you are to prepare for, and to perform duty betwixt Sermons.

(m) 1 Cor. 3. 5,6,7.

or

or speak of it unto them what you can remember that concerns them: or require them to give an account of their profiting, or turn the heads of the Sermon into questions suitable to every person of them: or teach and examine them any way as you are able, and as you conceive may be most for their edification, Concluding the exercise with singing of Psalms, thanks-giving, and prayer for a blessing upon the Ministery and means of grace you are further that day to partake of: Remembring so to order and end these private duties as that you may be in due time at the publike worship: choosing rather to omit them, then to neglect the publike; Going so before them the following part of the day in the performance of all holy duties that you are advised to perform as a private Christian: as that they and others beholding your godly conversation may glorifie your Father which is in heaven; (*) Looking so after the necessary works of your Family as that neither man, nor beast may be neglected (o) Preparing for and performing of duty in the evening (and at all times in the like manner upon the like occasion) after such a manner as you were advised to prepare for and to perform duty betwixt Sermons; yea inlarging your premeditations, praises, praiers, confessions of negligences, defects, and failings in duty; Behaving your self so, the ensuing part of the evening, whether you eat or drink or whatsoever you do, as becomes a godly Governour of a Family: Taking those of your Sex into your closet on every Lords day in the evening

How you are to beexemplarily holy in the following part of the day.

(*) Mat. 5.16.

(o) Mat. 24. 45. to 14.

How you are to prepare for, and to perform duty in the Evening.

How you are to use all diligence to win their souls to God

(or whensoever else you have opportunity) fit to teach and examine them about the estate o their soules, and whether they pray, and how they pray: for to pray with them, and for t direct them how to pray, using all means al manner of waies, that you might save som

(p) 1 Cor.9. 19.to 23. 1 Cor.10.33. Pro.11.30.

(p) Appointing the Governesse of the famil to do likewise, with those of her sex; Remem bring this day and alwaies so to appoint and so to conclude all these duties as tha they may be neither burthensome (r) to you self nor others, and so as that neither yo nor they may be kept from, nor hindere in your private duties; Spending the da (if you should at any time be depriv of the publike Ordinances) in prayer in reading, in catechizing, in holy confe rence, or the like; Commending them to God, and the word of his grace, whic is able to build them up, and to give them an inheritance among them that are san ctified. (q).

(r) Mat.9.13. 12.7. Mat.26.41.

(q) Act.20. 32.

The third Direction shews how Governours of Families are to worship God in the extraordinary duties of Fasting and thanksgiving both in their Houses and in the publike Congregation.

THirdly, When you are called upon any solemn occasion to keep a family Fast (*a*) Endeavour (having called upon God for a blessing) not only to prepare your self but your family also; By minding them of it the evening before (if not sooner) and of the occasion thereof: By shewing them their iniquities (*b*) transgressions and sins, and the severall aggravations thereof, as namely, how they have been against knowledge, against vows and promises, against protestations and covenants, (for which they should repent ei, that they have taken them if they be not warranted by the Scriptures, (*c*) or that they have broken them, if they be according to the word, (*d*) and against such and such persons, at such and such times, or the like: By minding them also of the abominations and sins of those persons, and places (if the day be kept in the behalf of others) that makes them, or those you fast for, worthy of such

How you are to prepare for a family Fast.

(*a*) Zac. 12. 12 Act. 10. 2. 30.

(*b*) Ier. 36. 3.

(*c*) Rom. 14. 23.

(*d*) Rom. 1. 32.

and such a judgement felt, or feared, and unworthy of such and such a blessing expected and desired as the occasion of the Fast is, whether it be in the behalf of your own family, or in the behalf of others.

By speaking of the greatnesse and graciousnesse of God unto them, By calling upon them to prepare for it, and to keep it unto the Lord as they are directed to do as private Christians; Inlarging your self in your evening prayers according to the occasion of the Fast: Intreating the Lord with all fervency and importunity (when you want time to prepare your self and people so as I have now directed you) to minde you of those duties and so perswade and inable you through Christ to perform them, that he requires of you, concerning your preparation for, and your keeping of an acceptable fast unto him.

How you are to begin it, By Meditation,

And after you have sought the Lord in the morning as a private Christian, and ordered the businesses of your house: Seriously call to remembrance the by-past and present sins of your self and family, and of those you are to seek God for: by reason of which God might withhold that mercy from you (whether it be the obtaining of a blessing, or the keeping off, or the removall of a calamity felt, feared or delerved) that you are intended to seek him for by prayer and fasting. And the Scriptures, or Sermon notes, you are intended to read, open, or speak of unto them that are sutable to the businesse of the day;

By prayer,

Beginning the day with prayer (as you do other

other mornings) but with some inlargements that God would so begin, go on, and finish the day, and duties thereof with you as that he may be exalted, and you abased and humbled before him; Reading afterward those Scriptures, and opening them unto them, or repeating those Sermon notes you had meditated upon for them, Examining them about their sinnes, and the sinnes of those that they are humbled for, that they may be convinced of them, and that they may mourn inwardly in their souls for them as you confesse and bewail them in outward expressions. As for example, say to one that is book-learned shew me a Scripture that proves security is a sinne (c) that ignorance is a sinne, (d) that hypocrisie is a sinne (e): naming after this manner the sins of your family; And say to the unlearned, doth not this Scripture prove that swearing is a sin, (f) that lying is a sin? (g) Naming then the words of Scripture that prove swearing and lying to be sins; Renewing again your prayers in a fervent, importune manner for a sight of, for humiliation for sin, for pardon of, and power against sin. More particularly for the removall of the miseries, and the obtaining of the mercies you wait upon God for. Exhorting your family in the close of the day to lay aside their sins, to draw near to God, and to put forth new acts of Faith, on Jesus Christ, that they may receive remission of them, and power to break them off with righteousnesse, (h) that no good thing may be withholden from them because

How you are to go on in it, by instructing them.

By catechizing of them about their sins.

(b) Ezek. 9.4. Psa 35.13.14.

(c) Amos. 6. 3. to 10. 1 Thes. 5.3.

(d) Isa. 27 11.

(e) Mat. 23.13 14 15.7. 8.

(f) Mat. 5.34.

(g) Hos. 4.2. Eph. 4.25.

How you are to conclude it.

(h) Phil. 4.13.

of them, (i) calling upon them to use all means to bring the wickednesse of those to an end (if the day have been set apart in the behalf of others) that they have mourned for; And so conclude the day (after you have reviewed it in your thoughts) by praier, confession, and thanks-giving. Beleeving that you shall have what you seek God for, so far as it is for Gods glory and your good: And yet using all means for the procuring of what you beleeve and pray for: Devoting your selves then and for ever unto the Lord, Giving or determining so much for the poor, as the food came unto you denied your selves in (k).

(i) Ier. 5. 25.

(k) Isa. 58. 7. 10.

What you are to doe if others joyn with you in your Family Fast.

And if your family fast be kept after such a manner as that you give notice of it certain daies before to your Pastour, and to neighbour Christians about you: Then procure your Minister and some of them to perform for you those or the like duties that I have advised you unto, ordering the day and the duties thereof as you think good, so as that all things be done to edifying and in an humble manner to the glorifying of God.

How you are to prepare for, and to begin, and end a Congregationall Fast.

In like manner when you are called by the Church or publique Authority (l) to keep a publike fast in a publike Assembly: So prepare your self and family for it, and so begin and end the day, as you were even now advised in your keeping of a Family fast; Catechizing them about their sins, and the abominations of those they are to mourn for (as I have shewed) either the evening before the Fast, or in the morning before the publike worship began; Behaving your selves so in your early going

(l) Act. 14. 23 2 Cro. 20. 3. Ezra 8. 21. Ion. 3. 5.

to

to the Congregation, in your abiding at it, in your return from it, in your exercises betwixt and after Sermons, and in all the duties of the day: As that you may approve your selves unto God to be upright in your keeping of the day unto him.

How you are to prepare for a day of thanksgiving kept in your Private family.

And when God shall call you (by giving you what you sought him for by praier and fasting) To keep a day of thanks-giving unto him; Minde your Family of it (having called upon God for a blessing upon the exercise) the evening, or two, or three daies before, and of the occasion thereof: Shewing them their iniquities, and the sins of those (if the day be kept in respect of others) that make them unworthy of any mercy: Telling them how, and after what manner they are to prepare for, and to keep the day as private Christians: Inlarging your self in your evening praiers according to the occasion of your thanks-giving; Beseeching the Lord more particularly when you have no opportunity for these duties of preparation) to prepare your hearts for the duties of the approaching day, and to enable you through Christ to perform them to his praise, and your comfort.

How you are to begin it.

And after you have sought the Lord in your closet and ordered your family affairs: Call to minde the sins of your family, and of those you are to give thanks to God for, that makes you and them lesse then the least of Gods mercies: The riches of Gods goodnesse that either you, yours, or any of Gods people have, do, or hope to partake of: particularly the mercies for which you set the day apart to give

thanks to God: The Scriptures or Sermon-notes you are intended to read, open, or speak of unto them.

Begin the day with praier (as you do at other times) but with inlarged petitions for the preparation of your hearts (m) to return thanks unto God in some sincere measure answerable unto his mercies; Reading afterward or opening some part of the word, or repeating some Sermon unto them, that you had afore thought upon: or examining them about Gods mercies after this manner, saying to them that can read, Shew me a Scripture that proves that you have your life, being, and moving from God: (n) That all you are, and have is bestowed upon you, and continued unto you by the goodnesse, and grace of God, (o) and that you are to give thanks unto God for the same, (p) Naming on this wise the particular mercies for which you would have them to praise God.

(m) Pro. 16. 1. 2 Chr 32. 25 How you are to go on in it, by teaching or examining them about Gods mercies

(n) Act. 17. 25 to 29.

(o) 1 Cor. 15. 10. Act. 17 25.

(p) Psa 100. Eph 5. 20.

Catechizing the unlearned after this, or the like manner upon such an occasion as this, or at any other time when you see it needfull, saying, Do not these Scriptures prove that God made you, (q) That God hath preserved you, and provided for you ever since you were made; (r) That you have what you have, and are what you are in regard of your naturall, civill, and spirituall being of grace (if any you have) by the riches of Gods goodnesse and free grace (s) and that you are to blesse God for the same; Speaking then the words of Scripture that proves the particulars aforementioned; Renewing again with all zeal and

(q) Psa. 100. 3

(r) Psa. 22. 11. 12.

(s) 1 Cor. 15. 10. Eph. 1. 1. to 7 Act. 17. 25. Eph. 5. 20. By renewing your praiers and praises.

and fervencie your praises and thanksgivings for all mercies, above all for Christ, particularly for the mercies that are the occasion of your thanksgiving; Making intercession for all men, for our King and for all in Authority, and for what ever you want, especially for grace to improve Gods mercies for his glory; Admonishing one another in Psalmes, and hymnes, and spirituall songs, singing with grace in your hearts unto the Lord: Finishing all in due time that you may refresh your selves with the fat, and sweet of the creature more then at other times; Allowing your self and familie liberty to visit your kinred, friends, and poor neighbours that they may praise God with you, and magnifie the Lord on your behalf; Blessing God in and with your food, raiment, libertie, livelihood, and in and with all that you are and have: Making it appear (if God have made you a giver, and not a receiver) by distributing unto the poor: if not, by telling to Gods praise how the Lord hath stirred up others to distribute unto your necessities; exhorting your people in the close of the day to get into Christ, and to abide in him (s) that they may bring forth much fruit to Gods glorie, concluding the day (after you have premeditated how you have behaved your selves towards God the day past, and how the Lord hath manifested himself unto you) by thanksgiving, confession, praier, and a promise to God to endeavour to manifest your thankfulnesse unto him for all his mercies vouchsafed unto you, yours, or any of his by your godly conversation. And if your Minister and

By singing of Psalms.

How you are to finish the day and the duties thereof.

(s) Iob. 5. 1. to 8.

and neighbour Christians join with you in keeping a day of thanksgiving unto the Lord in your familie: procure your Pastor, or some of them to help you to perform the duties thereof so as I have shewed, or any other way as you please, so as that all things be done in such a holie manner as may make most for Gods praise.

How you are to prepare for, and to keep a day of thanks-giving in a Congregation.

And when you are called by the Magistrate, or the Church of which you are a member to keep a day of thanksgiving in a publique congregation: (u) prepare your self, and house for it, and begin, and end it in like manner as you have been advised to prepare for, and to enter upon, and end a private day of thanksgiving in your familie: Examining them about the mercies of God vouchsafed unto them (as you have been shewed) either the evening before, or the morning before the beginning of the publique worship; Ordering your self and house in such a manner in your going unto the meeting of the Saints, in your abiding among them, in your going from them, and in all the duties of the day: as that you may approve your selves unto God and man that you are upright, and sincere in your thanksgiving.

(u) Hest. 9. 19 21.

An Objection.

But you may object and say, I cannot pray through the weakness of my memory either as a private Christian, or as a Governour of a familie without the use of a book of praier.

The answer to it.

First, That reverend Man of God Doctor *Sibbs* answers you in his Epitomie of the Seven Treatises, *pag.* 689. and tells you, that

you

you may make use of a book if need be, and with all he saith, that it is many waies better to get formes of praier by heart, then to use a book in the time of praying.

Secondly I answer, You may pray as a private Christian, and as a Governour of a family (if God have given you to beleeve, and have given you utterance to pray with a book) through the help of the spirit by these Directions without the use of a book of praier in the time of praying; For the spirit that helps us to beleeve, helps us to pray, and in some weak measure to cry Abba Father; (x) And if after your premeditation you want words to expresse your minde with, doe but commit some promises, and phrases of Scripture-praiers to memorie, and you will be therewith in due time furnished with sutable expressions, and as it were with the language of the holy Ghost, whereby you may pray with understanding to your self and others. And (if I may give my judgement) you can neither pray, nor worship God sincerely (being helped by the spirit, and gifted to pray otherwise) by set forms of praier, I mean so as to tie your self unto them, that is, neither to pray for more mercies in your closet and familie, nor to confesse more sins, nor to praise God for more blessings then are set down in such and such formes of praier appointed for morning, noontime, evening, or the like; First because you have new mercies every time you are solemnly to make your requests to God by praier, and supplication with thanksgiving, to blesse God for, new sins to confesse and bewail, and new wants to make known

See the conclusion of the Directions for private Christians about Objections and answers unto them.

(x) Joh. 1. 12. with Gal. 4. 6. and Rom. 8. 15, 26. See the next Direction about your procuring another to perform family duties for you.

Two reasons why Christians cannot pray sincerely by set formes of praier, if they tie themselves unto them.

known to God which are not particularly set down in any form of prayer (f) whatsoever; Secondly, Because it is not onely your spirituall liberty, but also your Christian dutie to poure out your spirit before the Lord (g) in giving him thanks for every mercie, (h) in confessing every sin with godly sorrow, (i) in asking everie thing you want in Christs name, (e) and that particularly as farre as you can, generally where you cannot in particular. (k) Yea, and to act faith on the promise for the help of Gods spirit (l) in the time of praying.

(f) Rom 8. 26. Lam 3. 33.
(g) Heb. 4. 16. Ephes. 2. 18.
(h) 1 Thes. 5. 18.
(i) 1 Ioh. 1. 8.
(e) Mat. 7. 7, 8
(k) Phil. 4. 6.
(l) Zach. 12. 10. Luk. 11. 13. Rom. 8. 26.

The fourth generall Direction shews what course ignorant, and unlearned Masters of Families are to take that they and their house may sincerely serve God.

FOurthly, As you are one that cannot reade, learn to reade, (if you be not one way or other disinabled) and be diligent in the use of all meanes to know and understand your duties afore mentioned as you are a Christian Governour of a familie: For that end get a Bible and a catechisme, and one that can reade, into your house: And first of all appoint that part of the first Direction to be read unto you, that directs you how to call upon God morning and evening: causing afterward the rest of that, and all the other Directions to be read unto you as you have occasion to make use of them: as also the Scriptures and this or some other catechisme as you have need thereof.

How, and for what end you are to have a Bible and a Catechisme and one that can reade in your family.

And whereas Governours of families that are learned, are advised often to reade and open the word to their people: or to repeat Sermons; and to examine them about their profiting therein: as also to catechise them in this or some other catechisme, and in, and about these Directions: Doe you in the room of this (having sought God for a blessing) appoint

How you are to appoint the word, and this, or some other Catechisme to be read unto them.

appoint the word, or some part of this, or some other catechisme, or some part of the Directions that are for private Christians, as those pieces of the second branch that shews them how to call upon God, morning, noontime, and evening, and that doth direct them how to attend family duties, to be read unto your family, morning, evening or any time when you have opportunity: causing the third branch of the Directions to be read unto them the evening before the Sabbath: The fourth the evening before Fasts, or daies of Thanksgiving, and the rest of them as they have occasion to use them; This being done at any time, either examine them your self in the things that have been read unto them: or appoint some other to catechize them therein in such a manner as that you and they may be thereby edified, calling upon them to get their catechisme by heart, and the Directions that are for them, as they have occasion to make use thereof, and to hear and to examine one another therein as they have opportunity; concluding all such like exercises with thanksgiving to God for those private helps and the profit you receive thereby; which you may doe in your family prayer if they be immediately before your morning or evening praier.

How you are to examine them or to appoint some other to Catechise them.

How you are to cause them that can write to take Sermons as often as they have opportunity to hear,

Require them that can write to take Sermons as they have opportunity to hear, and to repeat them the first spare time you have to attend them, demanding an account of every one after repetition, of their profiting by the word preached, or repeated; Remembring alwaies to begin and end such like duties

with

with praier and thanksgiving.

If there be none that can write in your family, then doe you on the Lords day betwixt Sermons, and afterward in the evening, and at every other time after you have heard the word preached, call upon God to help you by his spirit to remember, understand, and to profit by the word you are about to speak of; And tell them in a spirituall way what you can remember that you doe understand and beleeve, requiring them to doe likewise; And so (having talked together in a holie manner about it,) conclude the exercise with thanks to God for the means of grace in publique, and in private, and for any benefit you partake of thereby.

How you are to improve the word in your family after you have heard it preached on the Lords day, or at any other time.

And if there be any in your family of your sex that are more fit and able to perform familie duties then you are, Then procure them sometimes to perform them in your stead. In the mean while untill you have a Bible, a catechisme, and one that can reade in your house, (and afterward as you see it needfull) procure your Minister, or some officer of the Church, or some neighbour Christian to come to your house once or twice a week for to instruct you and your family in the mysteries of the Kingdome of heaven: Or go to them to be taught and instructed by them the things that may make you wise unto salvation; However ignorant and unskilfull you be for the present in the word of righteousnesse, Yet I doubt not but that you will be soon taught of God (if there be a willing minde in you to learn) how you and your house should serve God

When, and upon what occasion you are to procure some other to instruct you and your family. Act.10.3.6.

God in holineſſe and righteouſneſſe all your dates; yea, and enabled through Chriſt thereunto, as you are inſtructed therein.

An Object. But you may object and ſay, What if I cannot pray in my family through the weakneſſe of my memory, want of boldnes, utterance, or the like, either by theſe Directions or any other rules that have been commended unto me?

The Anſwer to it. I anſwer, You ought to call upon God in your family, if there be any to join with you; And you may ſooner and eaſier learn to pray (I mean through the help of the ſpirit) by theſe Directions I have given you, than by forms of prayer got by heart (as ſome weak Chriſtians have) as they are read unto you; And having learned them you may be enabled by the practice of them to pray more underſtandingly, ſpiritually, and ſincerely, than you can by any formes of prayer when you have them in your memory. For your further ſatisfaction herein let the latter end of the fift branch of the firſt part of the Directions, and of the third branch of the ſecond part of the Directions be read unto you about objections and anſwers of the like nature.

When you are to procure another to perform family duties for you. Act. 10. 5, 6. And if you finde your ſelf for the preſent altogether unfit for family exerciſes notwithſtanding theſe Directions and your endeavours to make uſe of them, then ſpeak to your Miniſter or to ſome of the congregation, whereof you are a member to help you with one that may inſtruct your familie, and pray with them untill the Lord put you into a fitnes (I mean through your endeavours) for the performance of theſe duties your ſelf.

The

The fifth generall Direction shewes how Governesses of Families, whether Widdows, Wives, or Maids are to Worship God in their Families.

How Widdows as Governesses are to procure some to serve God with all their house: or else to worship God with those of their own sex.

Firthly, As you are a Widdow and a Governesse of a family, whether learned or unlearned, you are bound in conscience (as much as a Governour of a families is, because you are as it were both Governour and Governesse, to make it your care that you and your house may sincerely serve God; And therefore you ought either to procure some friend to perform those duties with all your house that Masters of families are advised unto: or else to learn those duties of Governours of families about their praying with, and their instructing of their people, that you may perform them with those of your own sex, and with all the children of the family as well male as female. (1) Behaving your self so in your Widdowhood in eschewing of pleasure, idlenesse, tatling, pragmaticalnesse, and corrupt communications; in trusting of God, in continuing in supplications and praiers day and night, in bringing up of children, in lodging of strangers, in comforting of the Saints, in relieving of the afflicted: As that you may give no offence to the adversarie to speak reproachfully, (2) and so as that you may be chosen by the Church,

(a) 2 Tim. 1. 5. with 2 Tim. 3. 15. 1 Tim. 5. 10.

(a) 1 Tim. 5. 3. to 11.

and maintained by them, if need be, for to relieve the poor and sick members thereof, that are unfit and unable to look after themselves (b). Carrying your self in that place (if you be called thereunto) as becomes the Gospel.

(b) 1 Tim. 5. 9, 10.

How, and when Wives as Governesses are to serve God with the woman-kind of their house.

And in like manner as you are a wife and a Governesse of a family, you ought in the absence and sickness of your husband or the like to pray (if there be no man among you that is fitted to serve God with all your house in his stead) Morning and evening with the woman-kinde of your house, and with the children thereof, and to nurture them up in the admonition of the Lord, (c) For that purpose you should endeavour to know those duties of Governours of Families, Concerning their praying with, and their instructing of their people, that you may be helped thereby to worship God thereafter, as you are called thereunto; Praying in a special manner for your husband upon all occasions of private prayer: Bring in subjection unto him, that if he obey not the word, he may without the word be won by your heavenly conversation, (d) What duties you are to perform to God, as you are or may be a mother of children, you have been in part directed in: And remember to be diligent therein, especially in your instructing of your children, for you have a better opportunity to instruct them, then your husband hath. For you may teach them as you feed them (for they may learn from the breast) as you dresse or undresse them, as you sit down or

(c) Deut. 6. 7. Ephes 6. 4. Prov. 31. 26.

(d) 1 Pet. 3. 1.

(e) In the first Direction about the duties that parents owe to God for their children. How Mothers are to teach their children.

or walk in your way with them, as you lie down, or rise up, and it is the will of the Lord that you should so do; (f) And therefore (having desired God for Christs sake to teach your children by his spirit as you endeavour to instruct them by his word) speak unto them out of the Scriptures (as soon as they are able to speak unto you again) that prove the answers of the ten questions, Or such like principles as they do contain.

(f) Deut. 18. Pro. 31. 1, 2. Pro. 6. 20.

And tell them in holy, solemn, loving manner, as if you were telling so many severall stories) First, how the works, the word of God, and their own conscience should convince them that there is a God. Secondly, tell them at another time (for they must but have a little spoken unto them at once) (g) that such and such Scriptures prove that God is a Spirit but one in essence, and three in persons, Father, Son, and Holy Ghost; and thus go through the principles of Religion contained in the answers of the ten questions, or in any other Catechisme.

(g) Isa. 28. 9. 10.

Afterward cause them to get by heart, the answer of the first question of this or any other Catechisme one week, the answer of the second question another week, and so every week one additionall answer, untill they have learned the whole Catechisme: This being done, appoint them to get the Scriptures by heart that prove the answers of the questions, getting one Scripture one day, and another another day, untill they have them all by heart; And as you heare them,

them, open the Scriptures unto them so far as you assuredly know the meaning thereof; Thus your children by learning line after line, here a little and there little, may come to know the Scriptures from their childehood: as *Timothy* did by the instruction of his grandmother *Lois*, and his mother *Eunice*, (b) And as you teach them, be so familiar with them, as that they may not be afraid to ask you the meaning of any thing they are ignorant of; And when any of them are overtaken in the sin of lying or the like, tell them of that fearfull story in the fifth of the Acts from the first unto the sixth verse, or of any story that may make them afraid of sinne.

(b) 1 Tim. 1.5 2 Tim. 3.15.

Act. 5.1. to 6.

And if any of them disobey you, tell them that it is Gods Commandement that they should obey you (i) and that God will curse them if they set light by you; (k) Thus teach them not only to know but also to practise Christianitie; And if any of them will not honour you after your admonition as their mother, then do not only rebuke but correct them, for you may and ought to correct them, as soon as they may be made sensible that they have offended (l) but remember that you doe it in love, and meekenes of spirit, declaring unto them your unwillingnes thereunto, if they would be such as they ought without correction.

(i) Eph 6.1,2
(k) Deut. 27. 16.

(l) Prov. 29. 15.17.

How maids as Governesses of Families should serve God with those of their own Sex in the Family.

Likewise as you are a maid and a Governesse of a family, you should study the duties of Governours of families about prayer and instruction for that end, that you may in the ab-

sence and sickneſſe of the Maſter of the houſe, or the like, perform them with thoſe of your own ſex, and with all the children of the houſe, I mean, if there be no man in the family that can ſerve God with all your houſe in his ſtead.

How aged Chriſtian women ſhould be teachers of good things.

Furthermore, As you are aged women you ſhould be teachers of good things: (m) And as you are young women you ſhould learn of the aged women to be wiſe, *to love your husbands, to love your children, to be diſcreet, chaſt, keepers at home, good, obedient to your own husbands, that the word of God be not blaſphemed.*

(m) Tit. 2. 3, 4, 5.

How all Governeſſes of families are to uſe all means to further the ſalvation of their houſhold.

What ſhall I ſay more? It is meet and equall, and the bounden dutie of all you that are Chriſtian Governeſſes of families, whether Maids, Wives, or Widdows, whether young, or old, to take all the womankinde of your houſe (as you have opportunity) into your chambers: or to take one at one time, and another, at another time, (as ſuppoſe one, one Lords day, and another on another Sabbath) For to pray with them, and for them, and to direct them how to pray: For to inſtruct them for to reprove them for any preſumptuous or ſecret ſin and wantonneſſe they live in: For to examine them about the work of grace in them: For to uſe all means with them that you might ſave ſome: And all in ſuch a manner as becomes women profeſſing godlineſſe; It is I ſay, your bounden duty ſo to doe becauſe it is the joint duty of every Governour and Governeſſe of a family to endeavour the ſalvation of their whole houſhold; (n) And although a Father of a family be Governour over

(n) Prov. 1. 8. 4. 4. 31. 1. 2. Deut. 6. 7.

Mother, childe, and all: yet he is not so much bound in conscience to instruct all, as to see that all be instructed, by appointing every one to doe their duties in their places. And therefore when you take all those of your own sex, or any one of them into your chamber for to teach or admonish them, Before you enter upon the exercise call upon God for a blessing upon your meeting, that it may be for the better and not for the worse, and that he thereby may be glorified, and you brought somewhat nigher unto salvation; which being done, solemnly minde them of those Scriptures that prove that it is your dutie as a Christian, (n) as a Mother of children, (o) and as a Governes of a family to teach, and reprove them, and th it it is their duty to obey you therein: And telt them in a milde and compassionate manner that you dare not neglect your duty herein, lest the bloud of their souls should be required at your hands; And then begin and goe on in your way of teaching and admonition as you think meet, so as that all things be done to edifying; And end the exercise with thanksgiving to God for these private helps, and for any good you doe, or hope to receive thereby.

How you are to call upon God when you solemnly instruct or reprove any of your family.

(n) Gal.6.1.
(o) Pro.29.15. Prov. 31.1,2. Prov.1,8. Prov.22.6. 1 Tim.5.10. Phil.4.3. Deut.6.7 20, 21. 2 Tim.1.5. with 1 Tim. 3.15. Eph. 6.1,2.3. 5.

The Conclusion of both parts of the Directions.

TO Conclude, Beware of casting of these duties (or any other you know, or may know God requires of you) that I have implicitely advised you unto, and that I have expressely directed you in. For God will be sought

How you are to beware of laying aside duties.

sought unto for that free grace he hath entertained to bestow upon him,(p) and that Christ hath purchased for them; Besides you can have no communion with God upon earth, nor comfort from the holy Ghost, but through Christ by the spirit in duty, in beleeving,(q) in praying, in meditating, in doing, and suffering the will of God in every thing. What though duties be wearisome and painfull to flesh and blood? (r) (they are not so to our spirituall part) (s) They are for Gods glorie,(t) and the good of souls; One soul gained or confirmed is worth an age of pains, and the glorie of Gods name is more precious then soules.

(p) Ezek 36. 25, to 28.
(q) 1 Pet. 1 8. 2 Cor. 5. 6, 7. 8. Pf. 42. 1. Pfal 84.
(r) Mat. 26. 41.
(s) Pfal. 84 1, 2, 5, 10.
(t) Rom. 4. 20. Mat. 5. 16.

Beware of formality in duties (u) by premeditating before duties, and by preparing for them according to the severall Directions given unto you: By thinking with your self as you enter upon duty what you are, (x) of what you are to doe, and with whom you have to doe: By exercising all your gifts and graces in, and by being spirituall in, and intent upon duties (as if they were the last acts of your life) as you doe perform them, or attend them performed.

How you are to beware of formality in duties.
(u) 2 Tim. 3. 5. Mat. 3. 8.
(x) Gen. 18. 27.

Beware of trusting in duties, least you loose your self and duties too: (y) By considering that if you should keep the whole law, (as no meer man ever did, doth, or can) and perform all the duties therein perfectly all your life long, that you would be condemned by it, because you were born guilty of the breach of it; (z) By pondering in your heart that if you should beleeve and live as perfectly as any

How you are to beware of resting upon duties.
(y) Phil. 3. 8, 9.
(z) Rom. 5. 12, 18.

Saint upon earth ever did, and should relie upon your faith and good works for your justification; I say you would perish therein, and be therewith condemned for ever; (a) For ungodly sinners are not justified by the acts of (b) the holy end of a holie life; But by the righteousnesse of Christ applied by faith; (c) I might tell you that all the holy duties that either you, or any Christian upon earth, have, may, or can perform (perform we them as inwardly as possibly we can) doth but make us stand in more need of the mercy of God, and of the merit and righteousnesse of Jesus Christ, then we did before we did perform them; For all our righteousnesses are unrighteousnes and uncleannesse in the sight of an holy God, without the righteousnesse of Christ to cover them; (c) You have need of Gods strength to perform holy duties, of his mercy to pardon them, and of his Christ to accept them.

(a) Rom. 3. 20. Rom. 4. 5.

(b) Phil. 3. 9.

(c) Isa. 64. 6.

My last word is to advise you to endeavour to beleeve, and to serve God in the performance of all holy duties he requires of you with joyfulnesse, and gladnesse of heart (d) (For joy is as oil to the soul, it makes duties, duties; come off cheerfully from our selves, pleasantly to others, and acceptably unto God through Jesus Christ) as if you were thereby to be justified; And to trust and rely on the meer mercie and free grace of God, and on the infinite merit, and everlasting righteousnesse of Christ for your free justification and eternall salvation, as if all your faith and holy duties, and doings, and sufferings, and rejoy-

How you are to serve God with gladnesse of heart.

(d) Deut. 28. 47. Psal. 100. 2. Eccles. 9. 7.

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cings therein would avail you nothing there-unto. (e) Which if you doe, you will not only for the present honour God, and have (through Christ) communion with him: but also receive grace from him to honour him withall for time, to come; And although I have not given you such particular Directions about your preparation for, and performance of holy duties (least you should not be able to bear them) as I might have done: yet I doubt not but you may and will sanctifie God (which is the main end of worship), in your drawing nigh unto him in the duties of his worship, if you so prepare for them, and perform them after that manner as I have directed you: Beleeve well, and live well, and die well, and live for ever. (f) Holy Father keep through thy own name those whom thou hast given to Jesus Christ, that they may be one as ye are: Pardon and remove their sad and strange differences, their secret and inward malice one to another, their hard and bitter speeches one against another, Their unamiable, unruly, and ungodly behaviour one towards another: Make them quiet and peaceable, and give them one heart and one way that they may fear thee for ever for the good of them and their children afeer them; However hasten (O Lord) hasten the second coming of Christ that they may be made one in perfect love for ever. Come Lord Jesus, come quickly. *Amen.*

(e) Phil. 3. 7. 8. 9.

Levit. 20. 3. 1 Cor. 10. 30.

(f) Ioh. 3. 36.

Trin-uni Deo gloria.

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Imprimatur,

Charles Herle.